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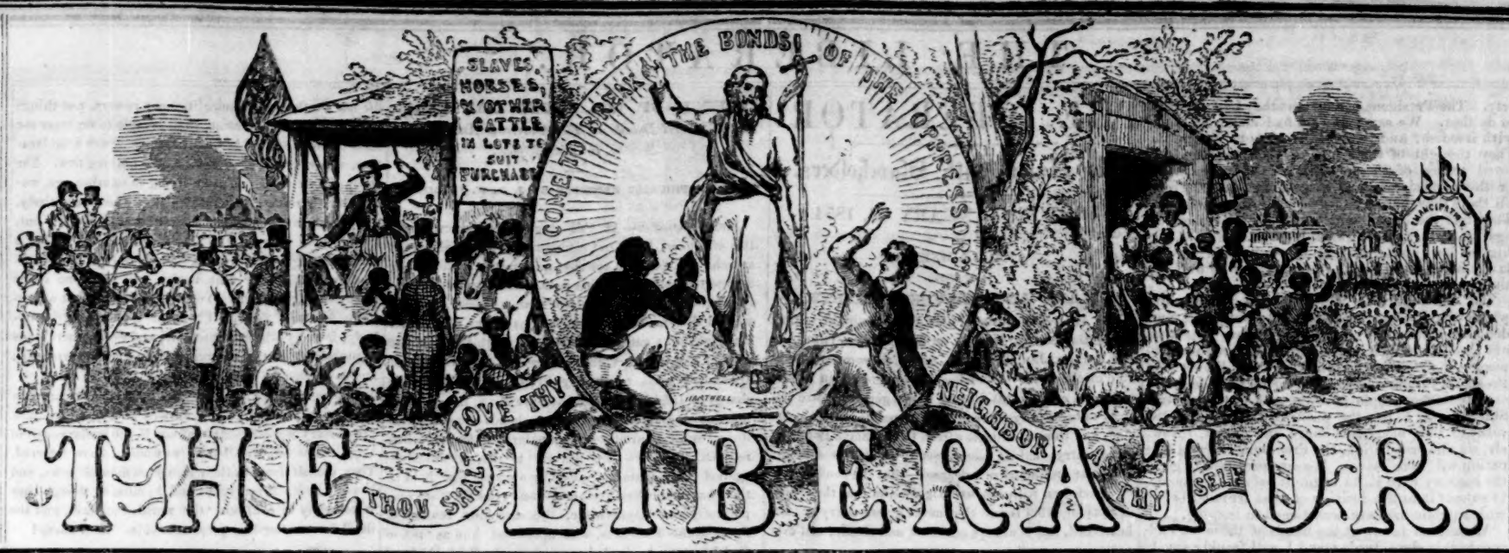
☞ In the columns of THE LIBERATOR, both sides of every question are impartially allowed a hearing.


SLAVES, HORSES, & OTHER CATTLE TO BE SOLD TO SUIT PURCHASERS
COME TO BREAK THE BONDS OF THE OPPRESSED
THOU SHALT LOVE THY NEIGHBOR AS THYSELF
THE LIBERATOR.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

☞ 'Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions TO SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was THE STIPULATION TO SURRENDER FUGITIVE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for SLAVES—for articles of merchandize, under the name of persons . . . . . in fact, the oppressor representing the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; AND THEREBY TO MAKE THE PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—*John Quincy Adams.*

WM. LLOYD GARRISON, Editor. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, Printers.

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REFUGE OF OPPRESSION.

From Mrs. Swisshelm's Saturday Visiter.

FREDERICK DOUGLASS AND THE GARRISONIANS.

The leading Garrisonian papers have for some time past been very bitter in denouncing Frederick Douglass. We regret this very much, as we do all the time and energy expended by that party in ridiculing and disenabling other laborers in the cause of freedom, who do not hold their peculiar views. We did hope the storm would blow over without any serious results, but they have kept up the chase as relentlessly as ever a set of slaveholders pursued a runaway, until now the hunted has turned at bay, and we feel that truth and justice require us to say he has worsted his enemies, and that the cause of their enmity has from the first appeared to us to be his change of opinion about the Constitution of the United States. This conclusion is inevitable when we look at the fact, that the American Anti-Slavery Society, at its annual meeting at Syracuse, in May, 1851, had a resolution before it, recommending the *Standard*, *Freeman*, *Bugle*, and *North Star*, to the patronage of the anti-slavery public, and that when Douglass arose and announced his change of opinion, Mr. Garrison exclaimed, 'There is roguery somewhere,' and the *North Star* was stricken from the list. From that time until now, Mr. Douglass has been a very bad man, although he was a capital fellow before.

It is strange that Mr. Garrison and his friends had such long and intimate communion with Mr. Douglass, without discovering his baseness, and that the scales should have dropped from so many eyes so soon after he became a political, instead of a disunion Abolitionist. Strange, too, that they do not now tell just exactly what he did or said, and when and where he did and said the criminal acts and words which would justify their accusation. They ought to give the *facts* in very plain terms, until the public could judge if no motive may have actuated him less base than those they attribute.

Disguise it as we will, Frederick Douglass is a prominent representative of his race, and if he proves himself a bad man or a weak one, the cause of emancipation must suffer great damage. The friends of that cause should be very careful about giving its enemies so powerful an argument as his unworthiness, to wield against the down-trodden slave.

For our own part, we would see a good many faults in him, before we should feel called upon to say a word about them. The evidence of his criminality would have to be as clear as that which would convict *any other man*, before we would believe it; and after we were *convicted*, we should think of a thousand ways of serving God and humanity, before hitting on the plan of publishing his unworthiness. Catching runaway slaves appears to us quite as good a plan of laboring for God's glory and man's good, as hunting self-made freemen, and proving them only fit for slavery.

In other words, we do believe the *Liberator*, *Standard* and *Freeman* might be better employed than in black-balling a black man. If friend Johnson of the *Standard* is 'short of a job' in his line, we are still here, and happy to furnish him a subject for any amount of abuse he may think necessary to dish up for any length of time. We are not a pin better than we used to be when we were so desperately jealous of the ladies who held the conventions, and did not wait until we told them—when we were a co-laborer with the *Herald*, and a very wicked woman generally. If Mr. Johnson will turn to the files of the *Freeman* while he edited it, he will find that we were far worse than Douglass is now, and, moreover, guilty of precisely the same crimes.

Well, we have not repented the least bit, and if he would read us a few lectures, maybe we would grow good; but at any rate, the groaning millions of this country would not have their fetters riveted afresh by the exposure of our wickedness, as Mr. Johnson and we both belong to the 'superior class' of mankind. An Irish fight, and the wickedness of an Irish woman's daughter, can never be used as an argument against the fitness of the Afrio-American to enjoy freedom. Or if we have so degenerated as to be unworthy of attention, there are John S. Mann, Wm. F. Clarke and a host of other tall fellows, who would cheerfully take a broadside or two to save our Garrisonian friends the necessity of sinking the Anti-Slavery ship, by proving the negro an inferior animal.

Then, Horace Mann can take an infinite amount of drubbing. Fire away at him. John P. Hale, Joshua R. Giddings—any body but a hunted fugitive.

There are plenty of blood-hounds, without such men as Garrison, Plumley and Johnson getting on the collar and setting up the bay, and it is difficult to believe that anything less than insanity could induce such to poison the public ear with hints and inuendoes against a negro who had proved himself a man, and thus given the lie to the old dogma, of the unfitness of his race for freedom.

'One part of the accusation appears to us particularly unjust, unchristian and ungentlemanly; and this is the attempt on the part of the *Liberator* to prove that Mr. Douglass and his wife do not or have not lived happily, especially when both deny such to be the case. What right has any man to drag the wife of another before the world in such a controversy? What business have the public with Mr. Douglass's domestic relations? How can any man, professing to know anything of the common courtesies of life, dare drag a woman before the public as the enemy of her own husband, and persist in holding her in such position, despite her protest?

Mr. Garrison makes the charge of unhappiness in Mr. Douglass's family. Mrs. Douglass writes to him denying it, and he says in effect, 'Well, if you are friends now, you have quarrelled some time.'

In all our experience of very bitter newspaper warfare, we never saw the equal of this, and for all we can see, the three able papers which have united to crush Mr. Douglass have failed to bring a particle of proof that he is other than as good and true, as he is eloquent and energetic.

On our outside, we give an extract from his defence, and ask attention to it.

REPLY OF MR. PRESTON, OF KENTUCKY, TO GERRIT SMITH.

U. S. House of Representatives, Dec. 20.

Mr. Preston of Kentucky. I have listened, Mr. Chairman, not without a certain degree of interest, to the gentleman from New York, [Mr. Smith,] who has just addressed the committee, and I now desire its indulgence for a brief response, though nothing could have been further from my intentions than the design of offering any remarks to-day in relation to any subject that engages the legislative attention.

Living, as I do, in a State recognizing Slavery, and firmly convinced, as I am, of the propriety of protecting our property in slaves, yet I do not desire to reply in any intolerant spirit to the views which have been advanced by the gentleman from New York. I feel conscious that the great and wise men who ushered our government into existence, and laid its foundation deep in truth and justice, were not inferior in religion or philanthropy to those who assail the rights of the Southern members of the Confederacy—assail their institutions, and decry their people. And although I may feel, with a strength of conviction, that my language cannot adequately express the injustice of assailing those rights, yet it is far from me to desire to evade or strangle discussion by denunciation or violence. I trust to the power of truth to show that the men of the South are not the representatives of a people enduring the odious tyranny that the gentleman asserts; that they are not men tolerating and fostering a wrong against every dictate of humanity and justice, but entertaining far wiser and more practical views than those misguided enthusiasts, who would shake to its centre a Government planned by patriots and statesmen, and cemented by the public prosperity.

Enthusiasm, sir, is respectable even in error. It is attractive when clothed in the fullness of appropriate language, and marked by eloquent delivery; but this should not blind us to the pernicious sentiments contained in the remarks we have heard. The gentleman from New York has sought to institute a parallel between the principles of Abolition and those contained in the letter of the Secretary of State to the Chevalier Hulsemann in relation to the surrender of Martin Koszta. To institute a comparison which would unite principles so dissimilar, would be to create a monster in the political world more deformed than the Siamese twins in the physical world.

The sum of the doctrine in the Koszta letter, as asserted by the American Secretary, is, that Martin Koszta, having taken the initiatory steps to become a citizen in the United States, and having filed his declaration of intention in our courts, became clothed with such a nationality that, having gone into the city of Smyrna, in the peaceful pursuit of business or pleasure, he was still under the protecting power of the American flag, and beyond recapture by the power of Austria. But, let me ask the gentleman, if a treaty had existed between Austria and the Government of the United States, by which the solemn faith of the American Government were pledged to restore such refugees, as we stipulate for the extradition of felons with Great Britain under the Ashburton treaty, whether, without a violation of faith, we could have refused to surrender the fugitive? There can be but one solution to the question. Yet, have not the States of the American Union something more solemn and more obligatory than a mere treaty to compel the extradition of fugitive slaves; something more than a compact, as Webster expounded it, in his memorable reply to Hayne; something more solemn and more binding than treaty or compact—the very Constitution itself upon which our Government exists? A sovereign can recede from a treaty or a compact, and no tribunal on earth but itself can judge it; but in our Constitution—the most solemn form of obligation that society knows—a tribunal, the Supreme Court, is established to assist in the enforcement of the rights of the people composing the Confederacy. This Constitution, solemnly ratified, guarantics to the slaveholding States the protection of their property, and the extradition of fugitive slaves, when they escape into sister States where the institution is not recognized. Shall those solemn promises be fulfilled? or shall the pseudo-philanthropist, with the Bible in his hand—the Bible upon which the founders of our Government, and the two hundred and thirty-eight gentlemen here assembled, were sworn to support the Constitution—invoke our body to disregard its precepts, and commit meditated perjury by violating its provisions? Yet, such is the morality that fanatical enthusiasm proposes.

The logic of the Secretary of State has been assailed, upon the ground that he has chosen to place an unwarranted limitation upon the divine injunction that you should 'do unto others as you would they should do unto you;' yet I would ask of the gentleman who has so keenly criticised the expression, if it is not a plain matter to an unsophisticated mind, that we should fulfill the promises that we make to others? and if, under this principle, the people of the North are not morally bound to fulfill their promises to their Southern brethren?

[After some farther remarks upon the case of Koszta, and the laws relating to it, the speaker proceeded.]

The gentleman from New York, Mr. Chairman, has not only criticised the letter of the Secretary, but has chosen to make this the occasion for a general denunciation of the institution of Slavery in the Southern States. I know, sir, that the subject is trite and exhausted, but I feel unwilling that the remarks which he has uttered should pass without some reply.

The Southern States, since their earliest colonial history, have been peopled by two races of different color and of different civilization. We hold them in bondage, because we are unwilling to amalgamate with them, and desire to keep our Teutonic blood pure and uncorrupted by any baser admixture; because we prefer that their untutored labor should be directed by the superior intelligence of our race to useful industry, rather than that they should be freed from all wholesome restraint, and left without coercion to pollute our blood and destroy our progress. It is not within our comprehension to divine the cause which has made the Ruler of Nations establish this order of things.

The wisdom of man cannot foresee or penetrate the means by which the civilization of nations is directed by Him. We see ourselves surrounded by three millions of the African race, who, under the dominion of the white race, have, in two hundred years, made greater advances in religion and civilization than they have made in four thousand years in their aboriginal condition. If, at this hour, the angel of death were to breathe upon the face of our people, as it did upon the hosts of Sennacherib, the surviving black race would exhibit a picture of civilization more remarkable than any that Africa has ever exhibited. But the African is not the only race which has been subject to Slavery. Eight hundred years since, our boasted Saxons endured a Slavery as abject as that of the Southern negro. The history of all savage races who have attained the blessings of civilization, shows that they have marched to freedom through the portals of Slavery. Where two races of widely different civilization exist together, the superior exterminate or enslave the inferior. The indocility of the Indian will cause him to be swept from the face of the earth. Slavery seems to be the price that ignorance pays to intelligence for its tuition in the arts of civilization.

Nothing can be more disastrous to a State than the premature enfranchisement of an enslaved race. They gangrene upon the face of its society, until it perishes under the affliction. It is a singular historical fact, and worthy of note, that the first Abolitionist was the first person who introduced African Slavery upon the shores of America. Las Casas, the Bishop of Chiapas, after Cortez conquered Mexico, felt the deepest compassion for the Indians who were allotted as slaves to his Spanish adventurers. He petitioned the King of Spain that these Indians should be enfranchised, and that the more robust and hardy negroes of the African coast should be imported. His prayer was granted, and it is to him the thraldom of the African in America is to be first attributed. The misfortunes of Mexico, at this hour, are, in my opinion, attributable, in a great measure, to the indiscreet philanthropy of Las Casas. The barriers which separated the races were cast down, the Castilian blood no longer ran pure and unpolluted in the veins of the people. The great preponderating Mestizo, or mixed race, was engendered: and he who will walk through the streets of Mexico will see all the horrid results of a debased amalgamated race, as he sees the Mexican of pure Spanish descent spurn from him with his foot, as he would some beast, the loathy Mestizo that obstructs the way.

But let me turn for a moment from a consideration of this picture, and ask if our forefathers had framed the wise and beneficent government we enjoy; if to-morrow the Ohio were the military line of demarcation between the North and South, as the Rhine between Germany and France; if forts were erected, custom-houses established, and armies posted; if union were proposed to remedy all these evils, would it be accepted? If we were assembled as delegates, and the South were to demand the same terms our Constitution guarantees, and the regulation of our own domestic institutions, can we for a moment doubt that, after all the benefits we have experienced, the North would not be willing and anxious to accede to its provisions? Or, would we of the South, forgetful of the gallant spirit of our forefathers who planted the Southern colonies, and whose descendants, surmounting the crests of the Alleghanies, bore civilization and religion into the primeval forests of the West, until they were borne over in Kentucky and Missouri, even to the golden shores of California, prove recreant to the glorious memories of the past, and submit to dishonorable distation?

I respect the generosity of emotion that seems to move the gentleman from New York, decisively as I differ from every sentiment he utters; but I must say, that Abolition of African Slavery and its agitation are fraught only with the most pernicious consequences to our common country. I live in a State in which the institution of Slavery exists, in which we have stood by our Southern brethren, and will stand by them in the defence of our rights; and that if Slavery be not perpetual, the hand of time will do more for the cause, than the misdirected efforts of philanthropy or fanaticism. We may aptly say, when we point to the ameliorations wrought already by time in the condition of our slaves,

'Turne, quod optanti Divum promittere nemo
Auderet, volvenda dies en attutil ultro.'

I trust, Mr. Chairman, that this subject may no longer be the subject of agitation; for I feel assured that, if it is continued, it will overwhelm the institutions we have inherited from our wise and patriotic ancestors in irretrievable ruin.

From the Washington Union.

SLAVERY AGITATION IN CONGRESS.

The suggestions contained in the article below, from the Detroit *Free Press*, deserve to be thoughtfully considered by our democratic friends. We have frequently advanced the opinion, that the adoption by the delegates to the Baltimore Convention of a resolution solemnly pledging the party to RESIST ALL ATTEMPTS TO RENEW THE SLAVERY AGITATION, EITHER IN CONGRESS OR OUT OF IT, was *one of the grandest triumphs ever achieved by reason or patriotism (!!!)* While some others have dwelt with peculiar gratification upon that resolution in our platform, which commits every *good democrat* to the Compromise of 1850 as a final adjustment of the slavery issues, we have ever regarded at least with equal satisfaction that more comprehensive pledge, which expressly and forever excludes the 'slavery agitation' from the halls of Congress.

When we saw several of our most reliable friends promptly taking up the glove thrown down by Mr. Gerrit Smith, our mind turned involuntarily to that clause in the platform which *forbids* the revival of the sectional agitation. In terms of cautious forbearance, we ventured to suggest the idea that the discussion provoked by the abolition pronunciamento of Mr. Smith might unfortunately degenerate into a regular renewal of the slavery agitation. Our Detroit cotemporary seems to have been impressed with the same apprehensions, and we lay his suggestions before our readers, with the hope that they will receive the consideration which their importance merits:—

Are we mistaken in the supposition that we have hitherto entertained, that the *South* desire to keep slavery agitation out of Congress? It would seem so, if we take the course pursued by some of the Southern members thus early in the session, as an index of Southern policy. What do we behold? Gerrit Smith, the acknowledged leader of the Northern Abolitionists, seized, as everybody supposed he would, the first possible occasion in the House to make a flaming out-and-out Abolition speech. *Thus far*, the introduction of the proscribed topic could not, of course, be prevented. But, instead of allowing the speech of Mr. Smith to fall still-born from the lips of its maker, and to find its way to the public through the few Abolition newspapers that still vegetate in the North, two or three members from the South must needs reply to it, and thus once more re-open the agitation of the whole slavery question in Congress!

The thing is a mistake, not, probably, by any means, a fatal mistake, but a very serious mistake, and one that cannot be too soon rectified. Let Smith, and Giddings, and such like, make Anti-Slavery speeches to their hearts' content. The flame that they can kindle will be small and flickering, if the South will not add fuel to it.

This whole question of agitation rests with members of Congress from the South. If they want agitation, there are just enough Abolitionists in either house to furnish food for it. The entire session, if they so will it, may be taken up with profitless but exasperating discussions. The old sore may be re-opened, and the whole country again launched upon the sea of civil discord. But if they do not want agitation, let them forbear agitation themselves. Let them cease to take notice of Giddings's harangues and Smith's philippics. Let them, in short, ignore in Congress the whole subject of slavery.

Abolitionists could not be more highly gratified than by the present attitude of affairs in Congress. Smith has succeeded in drawing the South into combat, and thereat his adherents greatly rejoice. There is just one way to 'crush out' abolitionism, and that is, to let it alone—give it rope.—*Detroit Free Press.*

SELECTIONS.

From the 'Autographs for Freedom.'

MASSACRE AT BLOUNT'S FORT.

BY HON. JOSHUA R. GIDDINGS.

On the west side of the Appalachicola River, some forty miles below the line of Georgia, are yet found the ruins of what was once called 'Blount's Fort.' Its ramparts are now covered with a dense growth of underbrush and small trees. You may yet trace out its bastions, curtains, and magazine. At this time the country adjacent presents the appearance of an unbroken wilderness, and the whole scene is one of gloomy solitude, associated as it is with one of the most cruel massacres which ever disgraced the American arms.

The fort had originally been erected by civilized troops, and, when abandoned by its occupants at the close of the war, in 1815, it was taken possession of by the refugees from Georgia. But little is yet known of that persecuted people: their history can only be found in the national archives at Washington. They had been held as slaves in the State referred to; but during the Revolution, they caught the spirit of liberty, at that time so prevalent throughout our land, and fled from their oppressors, and found an asylum among the aborigines living in Florida.

During forty years, they had effectually eluded, or resisted, all attempts to re-enslave them. They were true to themselves, to the instinctive love of liberty, which is planted in every human heart. Most of them had been born amidst perils, reared in the forests, and taught from their childhood to hate the oppressors of their race. Most of those who had been personally held in degrading servitude, whose backs had been scarred by the lash of the savage overseer, had passed to that spirit-land where the clanking of chains is not heard, where slavery is not known. Some few of that class yet remained. Their gray hairs and feeble limbs, however, indicated that they, too, must soon pass away. Of the three hundred and eleven persons residing in 'Blount's Fort,' not more than twenty had been actually held in servitude. The others were descended from slave parents, who fled from Georgia, and, according to the laws of slave States, were liable to suffer the same outrages to which their ancestors had been subjected.

It is a most singular feature in slaveholding morals, that if the parents be robbed of their liberty, deprived of the rights with which their Creator has endowed them, the perpetrator of these wrongs becomes entitled to repeat them upon the children of their former victims. There were also some few parents and grandchildren, as well as middle-aged persons, who sought protection within the walls of the Fort against the vigilant slave-catchers who occasionally were seen prowling around the fortifications, but who dare not venture within the power of those whom they sought to enslave.

These fugitives had planted their gardens, and some of them had flocks roaming in the wilderness; all were enjoying the fruits of their labor, and congratulating themselves upon being safe from the attacks of those who enslave mankind. But the spirit of oppression is inexorable. The slaveholders finding they could not themselves obtain possession of their intended victims, called on the President of the United States for assistance to perpetrate the crime of enslaving their fellow men. That functionary had been reared amid southern institutions. He entertained no doubt of the right of one man to enslave another. He did not doubt that if a man held in servitude should attempt to escape, he would be worthy of death. In short, he fully sympathised with those who sought his official aid. He immediately directed the Secretary of War to issue orders to the Commander of the 'Southern Military District of the United States' to send a detachment of troops to destroy 'Blount's Fort,' and to '*seize those who occupied it, and return them to their masters.*'*

General Jackson, at that time Commander of the Southern Military District, directed Lieut.-Colonel Clinch to perform the barbarous task. I was at one time personally acquainted with that officer, and know the impulses of his generous nature, and can readily account for the failure of his expedition. He marched to the vicinity of the Fort, made the necessary reconnoisance, and returned, making report that 'the fortification was not accessible by land.'†

Orders were then issued to Commodore Patterson, directing him to carry out the directions of the Secretary of War. He at that time commanded the American flotilla lying in 'Mobile Bay,' and instantly issued an order to Lieut. Loomis to ascend the Appalachicola River with two gun-boats, 'to seize the people in Blount's Fort, deliver them to their owners, and destroy the Fort.'

On the morning of the 17th Sept., A. D. 1816, a spectator might have seen several individuals standing upon the walls of that fortress, watching with intense interest the approach of two small vessels that were slowly ascending the river, under full-spread canvas, by the aid of a light southern breeze. They were in sight at early dawn, but it was ten o'clock when they furled their sails and cast anchor opposite the Fort, and some four or five hundred yards distant from it.

A boat was lowered, and soon a midshipman and twelve men were observed making for the shore. They were met at the water's edge by some half dozen of the principal men in the Fort, and their errand demanded.

The young officer told them he was sent to make demand of the Fort, and that its inmates were to be given up to the 'slaveholders, then on board the gun-boat, who claimed them as fugitive slaves!' The demand was instantly rejected, and the midshipman and his men returned to the gun-boats, and informed Lieut. Loomis of the answer he had received.

As the colored men entered the Fort, they related to their companions the demand that had been made. Great was the consternation manifested by the females, and even a portion of the sterner sex appeared to be distressed at their situation. This was observed by an old patriarch, who had drunk the bitter cup of servitude, one who bore on his person the visible marks of the thong, as well as the brand of his master, upon his shoulder. He saw his friends faltered, and he spoke cheerfully to them. He assured them that they were safe from the cannon shot of the enemy—that there were not men enough on board the vessels to storm their Fort, and finally closed with the emphatic declaration: '*Give me liberty, or give me death!*' This saying was repeated by many agonized fathers and mothers on that bloody day.

A cannonade was soon commenced upon the Fort, but without much apparent effect. The shots were harmless; they penetrated the earth of which the walls were composed, and were there buried, without further injury. Some two hours were thus spent, without injuring any person in the Fort. They then commenced throwing bombs. The bursting of these shells had more effect. There was no shelter from these fatal messages. Mothers gathered their little ones around them, and pressed their babes more closely to their bosoms, as one explosion after another warned them of their imminent danger. By these explosions, some were occasionally wounded and a few killed, until, at length, the shrieks of the wounded and groans of the dying were heard in various parts of the fortress.

Do you ask why those mothers and children were thus butchered in cold blood? I answer, they were slain for adhering to the doctrine that 'all men are endowed by their Creator with the *inalienable right to enjoy life and liberty.*' Holding to this doctrine of Hancock and of Jefferson, the power of the nation was arrayed against them, and our army employed to deprive them of life.

The bombardment was continued some hours with but little effect, so far as the assailants could discover. They manifested no disposition to surrender. The day was passing away. Lieut. Loomis called a council of officers, and put to them the question, *what further shall be done?* An under officer suggested the propriety of firing 'hot shot at the magazine.' The proposition was agreed to. The furnaces were heated, balls were prepared, and the cannonade was resumed. The occupants of the Fort felt relieved by the change. They could hear the deep humming sound of the cannon balls, to which they had become accustomed in the early part of the day, and some made themselves merry at the supposed folly of their assailants. They knew not that the shot was heated, and was therefore unconscious of the danger which threatened them.

The sun was rapidly descending in the west. The tall pines and spruce threw their shadows over the fortification. The roar of the cannon, the sighing of the shot, the groans of the wounded, the dark shades of approaching evening, all conspired to render the scene one of intense gloom. They longed for the approaching night to close around them, in order that they might bury the dead, and flee to the wilderness for safety.

Suddenly a startling phenomena presented itself to their astonished view. The heavy embankment and timbers protecting the magazine appeared to rise from the earth, and the next instant the dreadful explosion overwhelmed them, and the next found *two hundred and seventy* parents and children in the immediate presence of a holy God, making their appeal for retributive justice upon the government who had murdered them, and the freemen of the North who sustained such unutterable crimes.*

Many were crushed by the falling earth and the timbers; many were entirely buried in the ruins. Some were horribly mangled by the fragments of timber and the explosion of charged shells that were in the magazine. Limbs were torn from the bodies to which they had been attached. Mothers and babes lay beside each other, wrapped in that sleep which knows no waking.

The sun had set, and the twilight of evening was closing around them, when some sixty sailors, under the officer second in command, landed, and, without opposition, entered the Fort. The veteran sailors, accustomed to blood and carnage, were horror-stricken as they viewed the scene before them. They were accompanied, however, by some twenty slaveholders, all anxious for their prey. These paid little attention to the dead and dying, but anxiously seized upon the living, and, fastening the fetters upon their limbs, hurried them from the Fort, and instantly commenced their return towards the frontier of Georgia. Some fifteen persons in the Fort survived the terrible explosion, and they now sleep in servile graves, or moan and weep in bondage.

The officer in command of the party, with his men, returned to the boats as soon as the slaveholders were fairly in possession of their victims. The sailors appeared gloomy and thoughtful as they returned to their vessels. The anchors were weighed, the sails unfurled, and both vessels hurried from the scene of butchery as rapidly as they were able. After the officers had retired to their cabins, the rough-featured sailors gathered before the mast, and loud and bitter were the curses they uttered against slavery, and against those officers of government who had thus constrained them to murder women and helpless children, merely for their love of liberty.

But the dead remained unburied; and the next day the vultures were feeding upon the carcasses of young men and young women, whose hearts on the previous morning had beaten high with expectation. Their bones have been bleaching in the sun for thirty-seven years, and may yet be seen scattered among the ruins of that ancient fortification.

Twenty-two years elapsed, and a representative in Congress, from one of the free States, reported a bill, giving to the perpetrators of these murders a gratuity of five thousand dollars from the public treasury, as a token of the gratitude which the people of this nation felt for the soldierly and gallant manner in which the crime was committed toward them. The bill passed both houses of Congress, was approved by the President, and now stands upon our statute book among the laws enacted at the 3d Session of the 25th Congress.

The facts are all found scattered among the various public documents which repose in the alcoves of our National Library. But no historian has been willing to collect and publish them, in consequence of the deep disgrace which they reflect upon the American arms, and upon those who then controlled the government.

* That is the number officially reported by the officer in command, vide Executive doc. of the 18th Congress.

* Vide Executive documents of the 2d Session 13th Congress.

† It is believed that this report was suggested by the humanity of Col. Clinch. He was reputed one of the bravest and most energetic officers in the service. He possessed an indomitable perseverance, and could probably have captured the Fort in one hour, had he desired to do so.

From the Free Presbyterian.

JUDGE GRIER.

A brother writes to us: 'Judge Grier is a bright specimen of an elder. Suppose you make him the *filthy* subject of a short editorial.' The subject is altogether too 'filthy' for our taste. While our cotemporaries of the press have been paying their respects to this functionary, we have felt an almost insuperable repugnance to staining our columns with his name. But the allusion of our correspondent to the ecclesiastical position of 'His Honor' (!) awakens sundry reminiscenses. The Judge is, or *was* a Presbyterian elder, and no mistake. In the days when we were an inmate of the 'School of the prophets,' on the top of 'old Hog Back hill,' in the city of Allegheny, we sometimes attended meeting at Dr. Swift's church, where 'the American Jeffreys' (if the old Jeffreys were alive, we should expect him to prosecute us for such a use of his name) then exercised the functions of a Ruling Elder. The Judge was scrupulously punctual in his attendance at the 'house of God.' And, then, how devoutly he *would* sing! He used to sing the treble or air, or whatever the musicians call it; and his voice could be heard squeaking out the psalm an octave or so, above the rest of the congregation. On communion days, moreover, the Judge was always in his seat; and when the preachers used to talk, as they generally did, of the 'feast of fat things full of marrow; of *wines* on the lees, well refined,' an expression of unctuous satisfaction might have been seen overspreading the rotund visage of this ancient *bon vivant*. Then from his sonorous chanting of the praises of God, in the sanctuary on the Sabbath, he used to go straight to the bench on Monday morning, to punish with the severest penalties he dared to inflict, those accused of obeying God's command to hide the outcast; to fine and imprison editors whose only offence was reporting him faithfully; and to play the petty tyrant in general.

Of the late atrocious proceedings of this functionary, our readers are, no doubt, generally apprised; and hence will not regret that we have abstained from polluting our pages with the record of them. But we give below one example, an average specimen of all the rest. We have not learned that these atrocities have in the least compromitted the ecclesiastical standing of their author. What a bloody picture of the popular religion of the country is presented in the fact, that this moral monstrosity is an honored office-bearer in one of the largest churches in the land! But to the promised specimen of judicial scoundrelism. * * *

A SCENE IN CINCINNATI.

About three o'clock this morning, officers Flannery and Marshall, of the river police, saw a negro woman, with a bundle of clothing in one hand, and leading a child in the other, going up Main street near Second, in a rapid walk. They hailed her, and asked her her business. She said she was a stranger, without a home, and did not know where she was going.

At this, the officers told her she must go to the watch-house, to which she did not object. Supposing her to be a vagrant, they locked her up in the Hammond street station-house, and then returned to the river. Soon after their return, they heard a commotion on one of the steamers, and on inquiry found that an aged woman was deploring the loss of a female slave. They mentioned their arrest, and took the woman to the station-house, where she identified the negro girl as the lost slave.

After some conversation, the girl agreed to return to the boat with her mistress. She stated that she heard that her mistress intended to sell her, but being assured that such was not the fact, she was willing to return to slavery. But the officers who had arrested her, fearing difficulty, very properly refused to give her up, until she had a hearing before the civil authorities. They had arrested her, and had no right to discharge her.

The child was taken back to the boat, and the girl this morning taken to the watch-house, with the intention of taking her before Judge Spooner. What action was taken then we did not learn, but about 11 o'clock, the slave was taken to the river, and then crossed to Kentucky. We understand that she was willed by an old Virginian to a grandchild in Kentucky, with the express condition that she should be kept in the family.—*Cincinnati Times.*

From the American Baptist.

'SEEING THEY SEE, AND PERCEIVE NOT.'

Dear Br. Walker:—An aged Baptist recently inquired, 'Do you believe that Northern Baptists are in fellowship with Southern slaveholders?' I was more surprised from the fact that I knew him to be a reader of the N. Y. *Baptist Register*, which has already published a notice of 'invitation' of a Rev. Baptist slaveholder to preach before the 'Society of Religious Inquiry' of a Baptist Theological College, at Hamilton, N. Y.; and had also published the Constitution of the Baptist Missionary Union, which opens the door of membership to slaveholders in the high and holy cause of missions.

'For the third time.

'The title of Doctor of Divinity was conferred for the third time upon the Rev. Richard Fuller, of Baltimore, by the Harvard University.' * *

If modern history be correct, Mr. Fuller is the man who attempts to justify American slavery from the Bible: and it would seem that the 'Harvard University' believes that he has arrived at such a profound depth in divine literature, as to have discovered some rule in moral ethics by which the violent seizure, oppression and robbery of the African race, by American Christians, is entirely compatible with that gospel which requires us to love our neighbor as ourselves; and hence the 'University' has bestowed upon him the homage of their highest consideration, and, as a natural consequence, this will be the man whom the churches will delight to honor. DAVID.

GEORGE FOX AND THE CIVIL POWER.

In the Liberator, some time since, was published a letter from Joseph Carpenter, inquiring if certain sentiments attributed to George Fox, in a pamphlet issued by New England and New York Yearly meetings of Friends, could be true. The Portland *Pleasure Boat* has the following remarks:

I found the above in the *Liberator*. I have read every thing spoken or written by Fox, or published by others about him, but never found anything like the above; and I will say, that if such a circumstance took place, Fox must have been insane, for it is in direct opposition to all his other doctrines, and the general spirit of early Quakerism as well as Christianity.

The true Quaker never appealed to sword nor gun, nor penal laws, for protection. They believed in doing right, and let the consequence be what it might, trusted not in the puny arm of man, and desired not the protection of carnal weapons.

They knew that the sacrifice of one life in the cause of well-doing would make more converts than slaying a thousand even in defence of the right; and they counted not their lives dear, if they might win others to the truth, or even preserve peace in their own consciences.

But suppose George Fox had called upon the bearers of the sword for protection, every body acquainted with Christianity, or true Quakerism, knows he must have done wrong; and must the New England and New York Yearly meetings leap a precipice to their destruction, because the bell-wether of the flock has made a leap?

Can some one send me the pamphlet referred to, containing this damnable doctrine?

It was very likely got up to justify a meeting of notoriously bigoted Quakers in this State, in appealing to law for the purpose of silencing a man not a member, who sometimes spoke in their meetings.

George Fox is regarded by the Quakers of this age, as a pattern of Christian perfection; but if he ever appealed to a carnal government, or penal laws, for protection, it must have been when he was insane, or in second childhood.

SPEECH OF HON. JOSHUA R. GIDDINGS, ON THE AMISTAD CLAIM.

Giving a History of the Case; the Decision of the Judiciary; the Comity of the various Departments of Government; the Construction of Treaties; the Law of Nations; the Natural Rights of Persons; the Duty of All to sustain the Doctrines on which our Government was founded.

From this timely, able and fearless Speech, delivered in the U. S. House of Representatives, Dec. 21, 1853, we take the following extracts:—

Mr. CHAIRMAN: I rise to call the attention of this body and of the country to that portion of the President's message, which recommends to our favorable consideration the claims of certain Cuban slave dealers. They profess to have owned the people on board the schooner Amistad, who, by their own valor, regained their freedom in 1839. The President desires that we shall make the necessary appropriation to pay the slave merchants for the loss of their contemplated profits.

Mr. BAYLY, of Virginia. The gentleman is correct, and the Committee on Foreign Affairs will report a bill for that purpose.

Mr. GIDDINGS, (resuming.) I thank the gentleman for this open avowal of the intentions of his committee. We may always look to slaveholders for a frank declaration of sentiments and intentions. It is only the doughfaces of the North who hide behind false issues, and keep out of sight until kicked into view. [Laughter.] * * *

In opposition to the plain dictates of our judgment, and in defiance of that branch of Government, which, by the Constitution, is authorized to give construction to our treaty stipulations, [the U. S. Supreme Court,] the President insists that we are obligated to pay these slave dealers for the blood, and bones, and sinews of those freemen.

I, sir, as an humble member of this body, and a Representative of the people, protest against this disrespect which the President manifests towards that coördinate branch of Government. It is more than disrespectful for him thus publicly, in his message, before the world, to deny the accuracy of that decision of the Supreme Court, and to call on us to reverse it. Nor does it become members of this body to sit in silence when the Executive thus attempts to overthrow the official action of the judiciary. It is surely becoming each branch of the Government to keep within its constitutional sphere.

It would be as excusable in us to withhold appropriations to pay officers of the President's appointment, whom we deem unworthy, and thus control the Executive action by compelling him to make such appointments as we approve, as it would be to interfere with the solemn decisions of the Supreme Court. It would be as proper for us, by our votes here, to express our contempt for any act of the Executive within its exclusive jurisdiction, as it is for the President to treat a decision of the judicial branch of the Government with disrespect.

Sir, the President has his constitutional sphere of duties; while he confines himself to that sphere, we are bound to respect his acts. The judiciary has also its constitutional sphere of action, and is to be respected while acting therein. I will not consent to interfere with either; nor will I consent that either shall interfere with our duties; and when the President asks us to reverse the decisions of the Supreme Court, I will repudiate his suggestion.

We are compelled to take this position. If the decision of the court be correct, we shall violate the Constitution by complying with his recommendation to pay those slave dealers for the loss of their anticipated speculations in human flesh. We can, therefore, only comply with the President's recommendation by pronouncing the decision of the judiciary *erroneous*: that the judges are incompetent to the duties imposed upon them; and by saying to the world, that we will correct the errors of that branch of Government, the Constitution to the contrary notwithstanding.

But, in order to induce us to grant this appropriation, the President informs us that 'its justice was admitted in our diplomatic correspondence with the Spanish Government, as early as 1847.' And does the President suppose us sent here to carry out the views of a Secretary of State? Was such Secretary authorized to speak for us?—to commit the nation to the payment of these Spanish pirates, for the blood and bones of freemen whom they were unable to enslave!

Mr. Chairman, I am frank to say that I am dissatisfied with this suggestion of the President. In 1840 and 1841, this claim passed through all the various courts, and was fully heard, considered, and passed upon, and by them declared to be unfounded and unjust. In 1847 a Secretary of State, endeavoring to subvert the power and influence of the judiciary, in his official correspondence with a foreign Power, admits this claim to be just, which the Supreme Court had solemnly decided *unjust*; thereby apparently bringing contempt upon the judiciary for maintaining what they regarded as the law of nations, the Constitution of our country, and the rights of humanity. And that disreputable act of the Secretary of State is quoted as an authority to guide the independent Representatives of this body in the discharge of their duties. Sir, with my whole soul I repudiate the proposition. Why, sir, does the President believe the Secretary of State in 1847 really constituted the brains of this House! Was he authorized to think for us? I have thousands of constituents who are not beneath that Secretary of State in their estimate of moral and political duty; and I hesitate not in saying that not one of them, of any party, would advise me to sustain this claim. Nay, sir, they would condemn me for such a vote. I am responsible to them, and not to a politically repudiated Secretary of State, for my vote. Those constituents are the depositaries of power. They have a right to demand that I shall carry out their views; but that Secretary of State has no right even to ask an explanation of any vote which I may give.

Again, the President says that this claim has been reported upon favorably by committees in both Houses of Congress. Well, sir, we are not sworn to act in accordance with the report of committees. I have shown the action of this whole body, repudiating this claim by an almost unanimous vote. This the President did not see fit to bring to our view, but he has quoted the report of a committee, as an authority to guide us, while he would seem unwilling that the action of the entire body, upon full discussion, should have any influence upon our minds.

* * * *

Mr. Chairman, it is very properly asked, why does the President thus exert his influence in favor of slavery? What object has he for so doing? What motive stimulated the author of this report? What was the design of the former Secretary of State? What feelings prompted the Senate to pass the resolutions referred to? I answer, the same motives which have prompted oppressors in all ages of the world. It is that desire of man which has ever prompted men in power to seek self-aggrandizement by degrading their fellow-men. Why do men in the slave States hold their fellow-men in bondage? Because it gives them pecuniary and political power. Why do Northern men lend their influence to continue the slave trade in this District? Because it secures to them the favor of the slave power. Why, sir, I recollect that this body, a few years since, adopted resolutions, which, if carried out, would have abolished the slave trade here. A motion was made to reconsider the vote by which they were adopted. The motion prevailed, by the aid of some twenty-seven Northern Whigs, who thus gave their influence to continue the slave trade. And within the next six months, nearly one half of those Whigs held appointments under a slaveholding Executive, and were getting rich upon the public Treasury. Why, sir, I need not inform the country, nor this body, that Executive patronage is now made to depend upon the degree of servility which the applicant for office manifests towards the 'peculiar institution.'—Scarcely sixty days have elapsed since an edict was issued by the present Cabinet, or rather by a member of the Cabinet, proclaiming the determination of the Executive '*to crush out*' all who advocate the cause of freedom.

Now, sir, the efforts of those officers to whom I have referred, in favor of slavery and the slave trade, are put forth with a distinct object; that is, the attainment or maintenance of political place and power, by the sacrifice of truth and justice, and the doctrine of universal equality of natural rights among men. The remedy is with the people, and I thank the President for thus bringing the subject before the nation.

These negroes, standing upon the deck of the Amistad, breathing the free air of heaven, felt the inspiration of their own immortality impelling them to vindicate their manhood, to strike for liberty. The President insists that they had no right to do that. We say that God had endowed them with freedom, and it was their *duty* to regain it. They thought of their homes, their country, the loved scenes of their childhood, of parents, of brothers and sisters, and wives and children. From all these they had been torn by ruthless violence. They felt the wrong which had been perpetrated against them, against humanity, and against God's higher law, and they rose in vindication of that law, and of those rights, and, thanks be to God! they succeeded.

But the report to which I have alluded, and which the President commends to our imitation, denounces them as '*pirates and robbers*' for that act; and, inasmuch as the courts declared them to possess the right of maintaining their liberty, the President thinks we should overrule that decision, and that the people of Ohio and the other free States ought to pay the piratical slave dealers the value of their blood, and bones, and sinews. Now, sir, on this proposition, the Free Democracy of this nation will take issue. We are prepared to go to the country with it, to argue it before the people, to submit it to the decision of that tribunal before which public men are accustomed to tremble.

We ask no favors at the hands of those who advocate this slave trade; and I will frankly say to them, that I apprehend they will recede from the position which the President has assumed; that they will not dare sustain him. But I will remind them that this example of the negroes on board the Amistad is exceedingly dangerous to the interests of slavery. And if Congress also maintains the doctrine of the Supreme Court, and insists that *this Government was constituted to maintain the rights of all men under its exclusive jurisdiction, to life and liberty*, we of the free States will soon be exempt and purified from the crimes and guilt of slavery, and the doctrines of the Free Democracy—the doctrines of Jefferson and of the Congress of 1776—will be established firmly and forever.

This, sir, is the great issue between the supporters of slavery and the advocates of libery, and we are as willing to meet that issue on the Amistad case, as on any other subject. Principles are uniform and universal, and should guide statesmen in all cases. He who holds '*that all men are created equal*,' will never deny that these Africans were clothed with all the attributes inherent to our race; he who holds '*that all men are endowed by their Creator with the inalienable right to liberty*,' will never vote to pay those Spanish slave dealers for their failure to enslave those to whom God had granted the inestimable boon of freedom; he who holds '*that this Government was constituted to secure the right to life, liberty, and happiness*' to the people, will never vote to prostitute its powers to encourage the slave trade, to maintain oppression, or dishonor our race.

REMARKS OF GERRIT SMITH.

Gerrit Smith has again spoken in Congress—tersely, pointedly, reprovingly, in a manner that must be as impressive as it is certainly novel in that body. Here is what he said:—

Perhaps, Mr. Speaker, I should not have presumed to rise, had I been duly influenced by what the gentleman from Alabama has just now told us of the characteristics of a statesman. For, in that gentleman's esteem, the heart does not enter into the composition of a statesman. With him, the statesman is a creature all head, and no heart. With me, on the contrary, the heart is of more account than the head, and that, too, in all the possible circumstances of life, including even the province of statesmanship. A higher authority than the gentleman from Alabama makes more of the heart than of the head. His command, as well upon the statesman as upon every other person, is, 'My son, give me thine heart.' The heart first, and the head afterwards. The faculties of man drive on but to mischief and ruin, unless the heart be first given to the right and true.

I find that gentlemen of Alabama agree in their definition of a statesman. Another gentleman from that State, [Mr. Phillips,] when reviewing my speech, a fortnight ago, kindly informed me that I am but a sentimentalist, and not a statesman. To use almost precisely his words: 'Though I had attained some notoriety in the country as a sentimentalist, I had never risen to the dignity of a statesman.' I beg that gentleman to be patient with me. I may yet become the dignified, heartless, frigid, conventional sort of being, that makes up the accepted and current idea of a statesman. They say that Congress is a capital place for making a statesman of one, who is willing to come under the process. They say so, for the reason that Congress is a capital place for getting rid of all sentiment, and sympathy, and conscience.

Now, I cannot say that I am very ambitious to have realized, in my own person, the popular idea of a statesman. Nevertheless, I beg the gentleman to be patient with me. When I shall have been in Congress a few weeks longer, I may so far have lost my heart, and killed my soul, as to be a candidate for the honors of a statesman. And then the honorable gentleman will, no doubt, be willing to take me by his own right hand, and install me into that dignity which he and other statesmen so self-complacently enjoy.

But to come to the resolutions. I like them exceedingly; and I should rejoice to see them pass unanimously. I like them exceedingly, and especially because they avoid all questions of nationality and citizenship; and leave the justification of Capt. Ingraham to rest on the naked ground of humanity. I was much pleased to find the distinguished gentlemen from Virginia and South Carolina [Mr. Bayly and Mr. Orr,] defending the resolutions in this light. Delighted was I, when I heard the gentleman from South Carolina [Mr. Orr] declare, in such impassioned language, that humanity is, of itself, ample justification for Capt. Ingraham's conduct.

Capt. Ingraham, according to the implication of the resolutions, and according to these gentlemen's interpretation and defence of the resolutions, obeyed the simple law of humanity—that law, against which, to use Bible language, 'there is no law.' Not only is it paramount law, but against it there can be no law. Capt. Ingraham recognized no law for kidnapping and oppressing his fellow-man. He believed that law is for the protection of rights, and he would not acknowledge as law what was for the destruction of rights; and, therefore, without pausing to enquire into any enactments of Turkey or Austria, he generously and nobly surrendered himself to the commands of the law of humanity, and delivered Koszta.

Capt. Ingraham saw in Koszta *a man*—a kidnapped and oppressed man—and, therefore, he determined to set him free. The manhood of Koszta was all the warrant that Capt. Ingraham needed to demand the liberty of Koszta. Captain Ingraham's sympathies are not bounded by State or National lines. They are not controlled by questions of nationality and citizenship; but where he sees his brother kidnapped or outraged, thither does he let his sympathies go out effectively for the deliverance of such brother.

I was glad to hear the gentleman from Pennsylvania, [Mr Chandler,] in the course of his eloquent speech, quote the maxim, '*Bis dat qui cito dat*,' (he gives twice who gives quick,) to incite us to the prompt passage of the resolution. Well does Captain Ingraham deserve the benefit of this apposite and happy quotation, for he acted bravely and beautifully under the inspiration, if not of another Latin maxim, nevertheless of the sentiment of another Latin maxim: '*Nil humani a me alienum*.' (nothing that concerns man is foreign to me.) Yes, Captain Ingraham honored this sublime maxim, which was coined by a slave; for Terence, its high-souled author, was a Roman slave.

Pass these resolutions, Mr. Speaker—pass them promptly and unanimously. By doing so, we shall honor humanity and honor ourselves; by doing so, we shall rebuke our Government for having taken, three years ago, the diabolical position that they who rescue their kidnapped, and oppressed, and outraged and crushed brethren, merit, at the hands of this Government, fines and imprisonment.

Pass these resolutions, and you will put the seal of your emphatic condemnation on that diabolical position; and you will cheer the hearts of those who have rescued such poor brethren, and of others who are determined to rescue them whenever they can get the opportunity to do so. Pass these resolutions; and these past and these future rescuers of the most wronged of all men will rejoice in knowing, that upon the principle of these resolutions, and upon the principle by which some on this floor have advocated them, they are entitled, not to suffer fines and imprisonment, but to receive gold medals.

☞ We are constrained to think Mr. Smith's eulogy of Capt. Ingraham quite unmerited and extravagant.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, JANUARY 13, 1854.

ANNUAL MEETING
OF THE
MASS. ANTI-SLAVERY SOCIETY.

The Annual Meeting of this Society will be held at the MELODEON, in Boston, on WEDNESDAY, THURSDAY and FRIDAY, Jan. 25th, 26th, and 27th, commencing at 10 o'clock, A. M. The friends of the Society in particular, and of the Anti-Slavery Cause generally, are desired to be as fully represented as possible on this occasion, and thus to indicate afresh to the Slave Power of our country, that its doom is sealed—that its absolute and utter annihilation is decreed—that the conflict is to be carried on with renewed vigor—and that the Spirit of Emancipation is one that never grows weary or disheartened, but is always confident and elastic, and ever prompt to meet the common enemy.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, *President.*
ROBERT F. WALLCUT, *Rec. Sec.*

ANTI-SLAVERY FAIR IN FITCHBURG.

An Anti-Slavery Fair will be opened at the Town Hall in Fitchburg, on WEDNESDAY evening, Feb. 8th, and will continue through THURSDAY, 9th.

A great variety of useful and fancy articles will be offered for sale, among which will be found many rich and rare foreign articles, from the late Boston Bazaar.

We cordially invite all the friends of the cause, in Fitchburg and the vicinity, to coöperate with us in furnishing refreshments for the Fair.

Donations of money, or other available articles, will be gratefully received. The proceeds of the Fair will be devoted to the use of the American Anti-Slavery Society.

Public speaking may be expected each evening.

Refreshments may be sent to the Hall, during the Fair, or left with either of the Committee.

ELVIRA KIMBALL, MARGARET P. SNOW, SARAH T. D. ROBINSON, EMILIE J. WELD, ADELIA C. SMITH, LOUISA JOSELYN, SARAH BARKER, *Fitchburg.*

FRANCES H. DRAKE, MARIA PHILLIPS, CATHARINE B. LANE, *Leominster,*

LUCINDA MILES, Mrs. BIGELOW, *Westminster.*

ELIZA HOWE, SUSAN B. EVERETT, *Princeton.*

SARAH LAWRENCE, MARTHA BARKER, *Gardner.*

NEW PUBLICATIONS.

AUTOGRAPHS FOR FREEDOM. Edited by JULIA GRIFFITHS. Auburn: Alden, Beardsley & Co. Rochester: Wanzer, Beardsley & Co. 1854.

This is a large, handsome volume of 309 pages,—an improvement upon that of last year, both in size and appearance. It contains the portraits of JOSHUA R. GIDDINGS, WILLIAM W. BROWN, LEWIS TAPPAN, ANTOINETTE L. BROWN, HORACE GREELEY, WILLIAM H. SEWARD, GERRIT SMITH, CHARLES L. REASON, FREDERICK DOUGLASS, E. H. CHAPIN, HENRY WARD BEECHER, and HARRIET BEECHER STOWE. All these are very finely engraved, and, with the exception of the two last, admirable likenesses. It is seldom so many good ones are found in a single volume.

Among the contributors are—the Hon. J. R. Giddings, whose heart-breaking article, on 'The Massacre at Blount's Fort,' we have transferred to our first page;—Hon. William Jay, who seizes the opportunity to give another blow to the world-execrated Fugitive Slave Act, and says in conclusion, 'In the marvellous conversion of this odious law into an anti-slavery agency, let us find a new motive for unceasing and unwearied agitation against slavery, and a new pledge of ultimate triumph';—Rev. Henry W. Beecher, who merely writes a single page, and says, 'There is not, I believe, a book in the literature of our country, that will be alive and known a hundred years hence, in which can be found the taint of despotism';—Mrs. Stowe, who gives an interesting account of her visit to Playford Hall, for so many years the residence of the venerated THOMAS CLARKSON, and also a sketch of his labors in the cause of the enslaved Africans;—Cassius M. Clay, Esq., who contributes a short, unique poetical article, the measure without measure, and the rhyme *ad libitum*, but full of the spirit of freedom;—Ralph Waldo Emerson, whose effusion will be somewhat mystical, and of doubtful meaning, to the generality of readers:—Rev. E. H. Chapin, who signs himself 'the friend of every effort for human emancipation in our own country, and throughout the world';—Rev. Theodore Parker, who gives a poetical translation from the 'Knaben Wunderhorn,' on 'The Swiftness of Time in God';—Hon. Charles Francis Adams, on 'the two-fold duty, first, to *toil* for the spread of the truth—and, second, to *trust* to the dissipation of error'—and attempting to do, what his father admitted could not be done, namely, 'separate slavery from the Constitution and the Union'; Rev. Thomas Starr King, Rev. T. W. Higginson, Rev. John S. C. Abbott, Rev. Jacob Abbott, John Jay, Esq., Hon. William H. Seward, Mrs. C. M. Kirkland, Hon. Samuel E. Sewell, Dr. William Elder, Rev. Antoinette L. Brown, &c., &c.

MINNIE'S PICNIC; or, A DAY IN THE WOODS; by Francis Forrester, Esq., is another of the series of 'MY UNCLE TOBY'S LIBRARY,' published by George C. Rand, 3 Cornhill, and Wm. J. Reynolds & Co. The stories are all very interesting and instructive.

☞ HORACE WATERS, the great Piano Forte Dealer, and Music Publisher, 333 Broadway, New York, has sent us the following sheets of popular Music, published by him:—'The Dying Words of Little Katy; or, Will he Come?' In the Story of 'Hot Corn.' Music by Horace Waters.—'Eva to her Papa,' as sung by little Cordelia Howard, in her original character of little Eva, in Uncle Tom's Cabin. Words and Music written expressly for her by her father, George C. Howard.—'Do Good'—Song and Chorus. Words by T. R. Orton, Music by J. B. Woodbury. Mr. WATERS has presented to his numerous customers, all over the Union, one dollar's worth of sheet Music, as a New Year's Gift, besides a splendid lithographic wrapper.

A JUST TRIBUTE.

A Washington correspondent of one of the daily papers, in giving an account of the proceedings in the House of Representatives, pays the following tribute to GERRIT SMITH:—

'The greater part of the session to-day was taken up with the debating the complimentary resolutions to Capt. Ingraham. Nearly all agreed to the resolutions, but it was necessary to make a display of patriotism. Mr. Chandler made one of the finest speeches of the occasion.

Gerrit Smith also spoke. The moment his deep-toned voice was heard to utter the words 'Mr. President,' the House was hushed into profound silence—a thing very unusual. Many members arose from their seats, and came forward to catch every word that fell from his lips. The deep pathos of his voice, the slow, solemn and impressive manner in which he utters every word, the profound respect and reverence with which he spoke of the great law of humanity as sanctioned by the Bible, and as being above every other law, commanded respect, and even admiration; and when he drew the parallel between the rescuer of a fugitive in a far off land, and the rescuers in our own, so kind and nobly was it done that none seemed offended. On the contrary, a South Carolina member, who stood near, said, "that is the most powerful man in the House, and the ablest debater."

So much for independence and uttering with firmness even religious convictions on the floor of Congress—about the last place they would be looked for. It is generally conceded that the most judicious plan is to let him alone on the slavery question.'

☞ Communications are in type from Leroy Sunderland and Joseph Barker, but unavoidably postponed until our next number.

SPEECH OF WM. LLOYD GARRISON,

At the Second Decade of the American Anti-Slavery Society, in Philadelphia.

PHONOGRAPHICALLY REPORTED BY J. M. W. YERRINTON.

MR. CHAIRMAN—At this stage of our proceedings, this afternoon, I will not attempt to make an elaborate speech. It seems to me that no stronger proof of the degradation into which this nation has fallen, religiously, could possibly be adduced, than a defence, such as we had this morning, from the lips of our friend Mr. Burleigh, of a gathering like this, on this day of the week. The very fact, that we are put upon trial, and are called upon to plead guilty or not guilty to the charge of Infidelity, or Sabbath-breaking, in gathering together to 'remember those in bonds as bound with them,' is a fact utterly condemnatory of the prevailing religion. And we are gravely to defend ourselves against this imputation, made by a people who hold in their hands the New Testament, and read therein, complacently and approvingly, the scorching rebuke of Jesus to the Pharisees, who upbraided him as 'not of God,' because he healed the sick on the Sabbath day! 'Are there not six days of the week,' they asked, 'on which the sick may come and be healed?' So, by nearly every religious denomination in the land, it is asked, 'Are there not six days of the week, in which the cause of the slave may be advocated, without desecrating the Lord's day by an anti-slavery gathering?' In this great city, I presume if a verdict of the churches could be taken, in regard to our being here for such a purpose to-day, we should find almost an unanimous vote recorded against us. We are here to help consummate the glorious mission of Jesus on earth, to raise up the bowed down, to deliver those who are oppressed and in prison; yet, we are desecrators of the Sabbath day! One thing is certain. Nature knows nothing of holy time. To-day the sun shines, as it did yesterday, and as it will to-morrow. All the operations of Nature are uniform through all the days of the week. Hence, as many babes will be born of slave mothers to-day, as were born yesterday. Would to God there were a Sabbath day, on which no slave could be added to the millions already in bonds! But, alas! no less than three hundred new victims will be born, seized and registered as property, on this 'day of the Lord,' by those who claim to hallow the day. And we are accused of desecrating it, because we are assembled to undo every burden and break every yoke; while those who are performing their ceremonial worship are the only genuine 'Christians' in the land! There are fifty-two Sabbaths in the year, and on these alone the increase of the slave population is not less than fifteen thousand! Put these wretched victims into one scale, and all the popular religious worship in the land into the other, and that worship will assuredly kick the beam. (Applause.)

We are Infidels, are we? Well, who would be recognized otherwise in a land like this? Who that is honest, manly, humane,—who that loves God, and loves his race,—would desire, for one moment, to pass current in this blood-stained land as a religious man? He who is willing to be publicly recognized as such, ought to hang his head for shame, and hide himself, until he is willing to come out and be branded as an 'Infidel.' Why do I say this? Because a religious reputation necessarily implies conformity to popular ideas and usages, and especially abject servility to the will of the Slave Power; that he who possesses it is a sycophant, a trimmer, or animated by the unnatural spirit of colorphobia. How is it possible, then, for such a man to be a sincere disciple of Him who was willing to be 'made of no reputation,' and to be accounted as one having a devil, in order that he might bless a lost and suffering race? Infidels, are we? What religious character had they, whose memory we venerate? How did the prophets stand in their day and generation? As infidel to the popular religion—assailing, boldly and daringly, the holiest institutions, so esteemed—saying, 'Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord. The new moons and sabbaths, the calling of assemblies, I cannot away with. When ye make many prayers, I will not hear. Your hands are full of blood. Wash you; make you clean!' How did such language then sound, do you suppose, in the ears of the 'godly,' falsely so called? Of course, they were the infidels of their times. Yet we are the people who venerate their memories, and record as our judgment that the true religion was with them, and that they who put them to death, ostensibly for the glory of God, were animated by a Satanic spirit. But suppose that the prophets had contented themselves with simply extolling Abraham and Moses, and conforming to the popular standard of piety—would that have been any evidence of their love of God or man? None whatever.

Why do we love Jesus? Why do we dwell with such fondness and delight upon his character? He was 'despised and rejected of men,' in his day. Paul, Peter, and the rest of the Apostles—were they regarded as religious men while living? What if they had been satisfied with looking back to the past, and glorifying those already glorified? What would it have availed, in regard to the redemption of the world? But they purposely eschewed a reputation for piety in their day. Jesus was crucified for no other alleged reason than that he was too wicked to live. He was regarded as a more heinous criminal than Barabbas, who was both a thief and a murderer. The Apostles were 'pestilent and seditious fellows,' 'seeking to turn the world upside down,—'the filth of the earth, and the offscouring of all things.' Of course, they had no religious reputation.

Why is it that we, Protestants, venerate Luther? You know very well that he was branded as a heretic and an Infidel, and dared to be regarded as such; and that he stood up against all that was popularly esteemed as truly religious. And yet, we love him, admire him, and proudly refer to him as the great champion of Christian liberty, as pertaining to the rights of conscience. George Fox, William Penn, and Robert Barclay—what were they, and those who associated with them? Were they 'religious' people, and so endorsed, in their generation? No; just the reverse. But they did not shrink from the charge of heresy, and were willing to be called 'Infidel' for the Truth's sake. And do we not hallow their memories as truly good men, 'of whom the world was not worthy'?

In our country, how easy it is for a clergyman—manufactured according to a particular pattern, and also to order—to stand up and say, 'I am not ashamed of the gospel of Christ'—fancying he has made out a clear case, in regard to his piety! He is not ashamed of Christ at New Orleans, or Charleston, or Savannah, or any where else in this country—not he! And people exclaim—'What a pious saint he is, surely!' Pious! What is the quality of his piety? what the proof of his being in principle a good man? Is it to be found in the fact, that he uses, like a parrot, the words of a book universally venerated, and of a faith every where embraced? It is an idle pretence, an empty boast. The test, which, eighteen hundred years ago, was vital and searching, is now like 'salt which has lost its savor, fit only to be cast out, and trodden under foot of men.' In our day, a popular profession of faith in Christ is as worthless as was the popular belief in Moses and Abraham in the days of Jesus. But when Paul stood up and said, 'I am determined to know nothing among you, save Jesus Christ, and *him crucified*,' that was to be sublimely heroic. It meant something—everything; a willingness to suffer the loss of all things for the truth. For who was he, of whom he thus spoke? It was of one recently crucified between two thieves, and regarded as worse than either; of one outlawed by all that was respectable, and honorable, and pious. Yet, in the face of persecution and death—in the face of 'principalities and powers, and spiritual wickedness in high places'—he could courageously exclaim, 'I am determined to know nothing among you, save Jesus Christ, and him crucified! In him I see a deliverer, a Saviour, the true Messiah; and, therefore, I take my lot with him, persuaded that neither life nor death, nor principalities nor powers, nor things present nor things to come, shall be able to separate me from the love of God in Christ Jesus.' Such a declaration, as a religious profession, means nothing now. The times are changed. We are living in another age, under other circumstances, which alter the case entirely. Christ is now every where honored and accepted; but, I warn you, it is not the Christ of Judea. No, but a slave-holding, slave-driving, slave-breeding, and slave-trading Christ; for this nation will have no other Christ to reign over it. You see, therefore, that a public profession of faith in Christ costs nothing, tries nobody, is every where respectable, and every where leads to promotion in the Church and in the Government; and so is good for nothing.

How many there are, who have gone to their churches to-day, to perform public worship! But theirs is a pro-slavery worship. It consents to the enslavement of those three hundred babes, to whom I have referred. They can sit down in their richly cushioned pews, and bravely sing martyr songs and hymns, as though they were ready to confront 'the world, the flesh, and the devil,' no matter how great the odds. Hear them!

'Though earth against my soul engage,
And hellish darts be hurled,
Still I can smile at Satan's rage,
And face a frowning world.'

Now, every body knows that they cannot face their next-door neighbor. (Great laughter.) This is simply to be in fashion; it is to be heroic—where there is no danger, where the 'offence of the cross' has ceased. It is to have the 'form of godliness, without the power.' They are cowardly and time-serving; and the reason they are not found on the side of the slave to-day is, because theirs is a religion which goes only 'in silver slippers,' and cannot endure persecution.

Let me illustrate the point which I wish to impress upon your minds, touching a Christian profession in this country. If I should go over to England, and travel from the Land's End to John o' Groat's, exclaiming, 'I am not ashamed to be known as an Abolitionist,' would that be an indication of moral courage? Would it be any test of character? No. Why? Simply because there is nothing more popular in England than the anti-slavery cause. When Prince Albert can afford to take the chair, at an anti-slavery meeting in Exeter Hall, and Queen Victoria to be a patron of the movement, and all classes of the people are loud and hearty in their denunciations of Slavery, it is an easy matter to make a profession of anti-slavery faith; for it is saying nothing more than this—'I am not ashamed to stand by the side of Prince Albert; I am not ashamed to be with Queen Victoria, and all the people of England.' But in this land, where anti-slavery is abhorred, and scouted, and crucified, it is another matter. Then, every where openly to say—

'I am an Abolitionist!
I glory in the name,
Though now by Slavery's minions hissed,
And covered o'er with shame'—

means something; it is at least *prima facie* evidence, that he who thus avows his sentiments is one who loves God, and loves his suffering brother man.

Well, my friends, we are accused of Infidelity. We cannot be otherwise esteemed, while things remain as they are, and we are true to the right. But let us take this for our consolation, as Paul did, 'It is a small thing to be judged of man's judgment;' and again, 'If we suffer with Him, we shall also reign with Him.' It will all come right in the end.

Look at the matter, for a moment, in regard to the Bible, so much prized, professedly, in our land. You know that, among the slave population, that book is not allowed to be read. The American Church and clergy conspire, systematically and wilfully, to deprive them of it, though it is able to make those who read it 'wise unto salvation.' We are here to open the way for the circulation of that book, so that all who have it not may possess it; and yet, we are 'Infidels,' and they who take away the Bible are 'Christians'! Who would not be such an 'Infidel'? or who would be such a 'Christian'?

If you dare to doubt the plenary inspiration of the Bible, wo be unto you! Take care how you entertain a doubt, whether every word in the book, from Genesis to Revelation, was given directly by the spirit of God, and is therefore true! A short time since, I went to Hartford, to attend a 'Bible Convention,' the call setting forth, that, inasmuch as a great variety of conflicting opinions prevailed, in regard to the Bible, all persons interested in the question were respectfully invited to come together, each one to speak his own thoughts and present his own views; so, if possible, to effect a greater unanimity of sentiment. And yet, before that Convention assembled, the pulpits all over the country denounced it as an Infidel Convention, and the religious and political press joined in the outcry. But while you and I may not raise a doubt as to the plenary inspiration of the Bible, except to the injury of our character, the great religious bodies in our country may combine to suppress that volume among millions of heathenized slaves, and their piety is not to be brought into question, for one moment!

Let me say one word, in conclusion, in regard to this outcry of 'Infidelity.' I maintain that, whoever raises it, simply on the ground of a difference of opinion respecting the Bible, is a man who, if he calls himself a Protestant, should get down on his knees, and crawl all the way to Rome, and submissively kiss the great toe of the Pope. (Cheers.) How is it possible, among Protestants, for any man to be an Infidel? Infidel to what, or to whom? What is Infidelity? Who shall oracularly determine what it is? Who shall play the Pope? I differ from another in my interpretation of the Bible, and he calls me an Infidel. Very well. He differs from me as widely as I do from him—shall I apply to him the same invidious epithet? What will be gained by it to either of us? The right of private judgment was the great distinctive doctrine of the Protestant Reformation, and it forever puts an end to Papal infallibility.

In Catholic Europe, a man may be an Infidel, because the Catholic Church is to judge in all matters of faith. But when it comes to Protestantism, the right of every man to think, speak and judge for himself, is acknowledged to be absolute and paramount. The Protestant, therefore, who raises the cry of 'Infidel' against another, because he does not accept his views of the Bible, or of religious doctrine, is only so in name, but a Romanist in spirit, by his assumption of the robes of Infallibility. (Applause.) It is for every man to 'be fully persuaded in his own mind.' 'So, then, every one of us must give account of himself to God,' and to nobody else in the world.

SPEECH OF REV. SAMUEL J. MAY,

Delivered at the same Meeting.

MR. PRESIDENT:

It is not my intention to detain you long with what I have to say. There are others here, whom I know you are more desirous to hear than myself. I rise, that I may identify myself with this cause anew, and with the peculiar feature of this cause, which is exhibited before the people of this city to-day. I rise to declare myself a member of the Anti-Slavery Church that meets here to-day (applause); to declare my belief that it is the true Church of Christ and of God in America. I am, as you know, a minister, yet in tolerably regular standing with a denomination of some respectability in certain portions of our country. It was said yesterday by our friend from Ohio, (Mr. Barker,) that he had no reputation to lay upon this altar. I have a very small reputation still remaining, I believe, which I hope you will be so kind as to accept, as an offering upon this altar, if it be worth any thing. (Cheers.)

I remember as the best—yes, when I look at it in all its connections and influences upon my life, I regard it as the happiest day of my existence—the day which brought me acquainted with WILLIAM LLOYD GARRISON. It was at an early day, yes, on the day when he commenced his first Anti-Slavery lectures in Boston, October, 1830—and never was I more impressed by the religious spirit of any man, than I was with the religious spirit of him, who has since been so traduced as an enemy of all religion, and an Infidel. The first day that I spent with him, I well remember, was in reading copies of the letters which he had written to the prominent ministers of religion in various parts of our country; not doubting then, for a moment, that when he should have spread before them the facts that had come to his knowledge during his residence in Maryland, and when he had explained to them so clearly as he had, the claims of the enslaved upon their sympathy and efforts—not doubting that they would at once espouse their cause, and be the leaders in the work of their redemption. I returned to the city of Boston a few months after the commencement of his work, and I shall never forget the expression of disappointment with which he met me, and told me that these letters had either received no notice at all from these prominent clergymen, or cold repulses. But yet, after all, he retained his faith in the ministers and churches, and his confidence in the professing members in those churches. It was not, indeed, until patience had almost ceased to be a virtue, and the demands of the enslaved were upon him, that he renounced his confidence, and set up a new Church of God in this land, a Church of such as would break the yoke of the oppressed.

I have not yet abandoned the sect,—if it must be called a sect,—to which I belonged, nor have I ceased to labor in my pulpit; but it has always been with the explicit avowal of my 'unity' (to use a beautiful expression of the Friends' Society) with WILLIAM LLOYD GARRISON; and it is known of all men, who know me, that I leave the pulpit, when WILLIAM LLOYD GARRISON will not be welcomed there as often as he will favor us with a visit. (Loud applause.) Never shall I maintain my place in what shall be called a Christian pulpit, except so long as the doctrines of Anti-Slavery, the rights of all men, especially the rights of those men, to whom their rights have been so long denied, shall be recognised as a subject appropriate for the most earnest discourses which the minister, or those whom he may invite to his pulpit, can deliver to the people. Such has been my course from the beginning; and I rejoice to know that there are others, who are still maintaining their places in the pulpit, and their fidelity to the slave. The pulpit has been a great instrumentality in the cause of God and Humanity; it will yet be a great instrumentality. I acknowledge the important services of the press; I recognise the momentous influence that is flowing forth from the Lyceum, where a greater freedom is allowed, if I may so say, than in the pulpit; I shall never cease to speak, in the strongest commendation, of the power for good which I think is wielded in Anti-Slavery gatherings, and in all other assemblies called by true and faithful men and women for the especial consideration of any great cause, and the advancement of truth on the earth. But, still, I cling to the pulpit, in the hope that it may yet redeem itself from that thraldom into which it has been brought by the Slave Power of our land. I believe that it will yet be redeemed, and that ere long the ministers of religion shall every where be found as true to the slave as they are to the deepest convictions of their own souls.

Sure am I, that no one who was present at the formation of the American Anti-Slavery Society, whether as a member of the Convention, or as a witness of its proceedings,—sure am I, that no one who was there failed to be impressed with the deeply religious spirit that pervaded those who engaged in that enterprise; and it has not been the fault of the Abolitionists that they have not retained their connection with the ministers and the churches in our land. The time is coming when the truth on this subject will be told; and it will be seen that it was not until we were repulsed again and again, rudely repulsed, and covered with every epithet of condemnation, that we turned us from the Church of the land to the people and to God. In my discourse this morning, in the pulpit of that noble brother, who has maintained himself in this city, as a minister of religion, without compromising in the least his fidelity to the slave,—in the pulpit of WILLIAM H. FURNESS, I said, as I have often said, and as I say again, that if I were called upon to quote that passage of Scripture which, more than any other, sets before us the peculiar and distinguishing difference of Christianity from all other religions, it would be this:—'If thou bring thy gift to the altar, and there'—even there, when about to engage in what most men account a peculiar religious service—'there rememberest that thy brother hath aught against thee, leave there thy gift on the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' True is it, as brother Phillips said, that some of these precepts of Christianity, which have been by most persons regarded as peculiar to Christ, were uttered before; but let me tell my brother they were uttered, but not exactly in the connection in which Christ placed them. True is it, that Moses and the prophets taught, as the first and great commandment, 'Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength;' and you may also find, in the writings

GEORGE THOMPSON'S SECOND LECTURE ON AMERICAN SLAVERY.

The second lecture on American slavery, (says the *Manchester Examiner*,) was delivered by GEORGE THOMPSON, Esq., at the Friends' Meeting House in Manchester, on Thursday evening, 15th December. Mr. Nathaniel Card presided.

The special subject of the second lecture was the history of the anti-slavery movement in the United States. The operations of the American Colonization Society, formed for the removal of the free colored people to the coast of Africa, came to be spoken of, among the earliest events in the history of this movement. Mr. Thompson said he had paid great attention to the subject, and he felt constrained to condemn that Society, as having its origin in the pride of caste, and in the desire to remove out of the way the colored men who were offensive to the white people of the United States, rather than in a sincere desire for the welfare of the negro race. He believed its effect had been most pernicious, in strengthening, rather than opposing slavery. The advocates of that Society, when they addressed the slaveholders, represented that the colonization plan would be a support to the system of slavery, by removing the free negroes from the States, and would enhance the value of slaves; but when they appealed to the philanthropists and the friends of missions, they professed a desire to improve the condition of the negroes, who were so much oppressed and degraded in the United States, as well as to spread civilization and Christianity among the tribes of Africa; and the negro-haters, of whom there were many in America, they strove to conciliate by promising to remove the nuisance of the free colored people from the land; and they also held out to commercial men the hopes of creating a lucrative trade with the natives on the African coast. This plan of colonization was a thing more easy and less odious to be advocated in America, than the principle of abolition; and the working classes were often told it would be advantageous to them to remove the negro laborers, who competed with them for employment. The late Mr. Clay had proposed that, by the efforts of the Federal Government, and of the States' governments, ten thousand every year of the free colored population should be sent to Africa, the entire cost of the system of exportation being estimated, by him, at one million of dollars annually. The free colored people were about 500,000 in number; these would be doubled in number at the end of 35 years, while there would only be 350,000 colonized. The number of slaves would, in the meantime, be increased to 7,000,000 in America; and Mr. Clay, while his scheme was totally unable to overtake the increase of the negro population who were free, did not at all propose to interfere with the slave population; for that, he calculated, would become emancipated by virtue of certain principles of political economy, in which Mr. Clay professed to put great faith, at the end of about two hundred years! The colonization scheme, therefore, was proved to be utterly unworthy of credit. He (Mr. Thompson) had frequently had occasion to expose the fallacy of its pretensions, and he had spoken of it now, to put the public in Manchester upon their guard, if any attempts should be made here to enlist their support in its favor.

He then proceeded to narrate the course of the endeavors which had been made in the United States, for the direct object of securing the abolition of slavery. He began with a brief sketch of the life and the labors of BENJAMIN LUNDY, who was, perhaps, the first person actively devoting himself to the work of abolition; who, at a very early period, conceived the design of undertaking the task, and visited Hayti, Texas, and other quarters, for the purpose of ascertaining by what means the emancipation and improvement of the negroes could be effected; who labored and journeyed incessantly for this cause, during twenty-two years; established a journal, entitled '*The Genius of Universal Emancipation*;' and gave to other men, following in the course which he began, the impulse by which they were actuated, in carrying on the same work of humanity and justice. One of those, who owed to his influence their interest in the cause, was WILLIAM LLOYD GARRISON, undoubtedly the leader of the abolition party in America. The lecturer now gave some biographical particulars of the career of Mr. Garrison, his journalism, his imprisonment for an alleged libel, his deliberate avowal of the absolute principle of immediate and unconditional emancipation, as a positive duty of justice,—his first lecture, in 1830, attended by the Rev. Samuel J. May, who was convinced by his arguments, and heartily adopted his principles; and the publication by him, on the 1st January, 1831, of 'THE LIBERATOR,' which awakened the mind of America upon this great question, thenceforth to sleep no more; and which was felt so effectively by the pro-slavery party as to provoke, within a very few months, a formal enactment of the legislature of the State of Georgia, proclaiming a reward of 5000 dollars for the apprehension of William Lloyd Garrison within that State, that he might be dealt with according to the mercies of the law.

In the following year, Mr. Garrison produced a very remarkable work, his exposure of the American Colonization Society. This opened quite a new era in the progress of the question in America; and the Colonization Society, when its real character was known to the sincere friends of the negro race, fell in the public estimation, and had never been since in the same position which it previously held. Mr. Garrison's visit to England at that time, and his successful refutation of the attempt that was made by the agency of a clever emissary from Pennsylvania, to mislead the public of this country upon the question, were next referred to by the lecturer, who dwelt upon the period of the return of Mr. Garrison to America, and of the formation of the American Anti-Slavery Society, at the head of which Mr. Garrison still remained; and he described, very earnestly and eloquently, the 'martyr times' which followed in 1834 and 1835, when he (Mr. T.) had himself, during a stay of some eighteen months in the United States, witnessed the violence and cruelties of the mob in so many of the towns of that Union, and also had witnessed the exalted heroism and Christian courage of the noble abolitionists, who were ready to endure the worst outrages, and to meet the death of martyrdom, in the cause of human rights and of the sovereignty of God.

The American Anti-Slavery Society was founded upon the most catholic and liberal principle of union; and yet a division was caused in it, in the year 1840, which unhappily continued. He narrated the circumstances of this division; speaking of the sisters Grimke, and their devoted zeal in the cause, at which the clergy of Massachusetts chose to take offence, as they also chose to take personal offence at Mr. Garrison. There were amongst the abolitionists those who did believe, that if they disallowed the labors of women in this great work, and if they likewise threw overboard Mr. Garrison, all the clergy of Massachusetts would join them, *en masse*. They tried the experiment, seceding to the number of several hundreds, in 1840, after dividing the convention in reference to giving permission to Miss Abby Kelley, (now Mrs. Foster) to speak on behalf of the slave. The seceders formed what they called the 'American and Foreign Anti-Slavery Society;' that was the name they took, and they were nothing more than a name. During the twelve years that had passed since their organization, their committee had done nothing but collect statistics and information. They werere presented in New York by Mr. Lewis Tappan, a gentleman of untiring activity and enlarged benevolence, who prepared every year a pamphlet, containing records of anti-slavery proceedings, and other materials which were of more value. The circulation of this report or pamphlet, the printing of a few books, and the attendance of Mr. Tappan at a few political or religious meetings during the year, with the writing of an occasional article in a newspaper, and the collection of information on the subject of slavery, constituted the whole of the year's proceedings of the American and Foreign Anti-Slavery Society. He (Mr. Thompson) felt no hostility to that Society, and he respected Mr. Tappan, whom he hoped once more to see, in some future day, the same man that he was in the former day, when he left his home, which the mob were burning, to conduct Sarah and Angelina Grimke to a place of refuge; but he could not allow the generous sympathies of England to be diverted from a Society which had revolutionized public opinion in America, as the American Anti-Slavery Society had done, to a Society which he believed to have done, and to be doing, so little of effectual service.

He reverted to the danger and opposition, the mob violence, the murders and the tortures, and the loss of fortune and reputation, which the earliest advocates of abolition had suffered; and he fearlessly asserted, that the great change in the public sentiment, which had now been made evident, by the reception of 'Uncle Tom's Cabin,' was brought about by the persevering efforts of the American Anti-Slavery Society, and above all other living men, of William Lloyd Garrison. He remembered when the 'Gag Bill' was passed, in Congress, forbidding any member to speak at Washington about slavery; and when John Quincy Adams was the only member who dared to set that law at defiance. In the Senate of the United States, Clay, Calhoun, and Webster, who were formerly the great triumvirate there, had passed away; and who sat in their places, and had succeeded to their influence? Mr. Charles Sumner, of Massachusetts; Mr. W. H. Seward, of New York; Mr. S. P. Chase, of Ohio, were the first men that sat there now; and their principle was that of total and immediate emancipation.

The church was agitated with the slavery question; the theatres were full of 'Uncle Tom's Cabin;' the subject prevailed throughout American society everywhere.

In conclusion, the lecturer explained the position taken, since 1843, by Mr. Garrison and some of his friends, who have regarded the Federal Constitution of the United States as essentially a pro-slavery compact, and who thereupon have refused ever to take office under it, or to vote in the election of officers who are required to swear to support the Constitution, demanding its nullification, and the separation of the free States from the slave States. He also described the political anti-slavery or free-soil party, whose resolutions, as agreed to by the free democracy convention, he read; observing that their political action did not go to touch slavery in the States, by any direct legislation; but to prevent the extension of slavery to any new territories admitted within the Union, and to obtain also the repeal of the fugitive slave law, and abolish slavery within the small district around Washington, which is subject to the jurisdiction of Congress. He anticipated that the 'whig' political party in the United States would make some overtures to this 'free-soil party,' for a coalition, since in Massachusetts, the latter party had proved themselves to hold the balance of power, by having enabled the 'democrats,' on condition of the election of Charles Sumner to the Senate, and of other terms favorable to the abolitionists, to acquire the ascendancy which they held for two years in that State. He read a list of the churches and other religious bodies which are engaged on the anti-slavery side, and which have declared slaveholding to be a disqualification for church membership. To quicken the feeling of the religious bodies of England to a sense of their duty in regard to slavery, and move them to remonstrate with their brethren across the Atlantic, was one of the most efficient means by which we, in this country, could best contribute to the overthrow of slavery.

NOT A MOMENT TO BE LOST!

BOSTON, January 8, 1854.

DEAR GARRISON—You see the Bill reported in the U. S. House of Representatives for the establishment of a Territorial Government over Nebraska. It provides for the future admission of that Territory as a State, with or without slavery. Nebraska lies North of the Missouri Compromise line, from which, by the express terms of that Compromise, 'slavery and involuntary servitude were to be FOREVER excluded.' Last year, the House passed a Bill to establish a Territorial Government over it, but it was defeated in the Senate, because it embraced the doctrine of that Compromise, and excluded slavery. To provide for the admission of Nebraska as a State, with or without slavery, *is to abolish the Missouri Compromise*, and to open all the public domain of the Republic, in all latitudes, to slavery.

Now, what ought to be done? Where are the Free Soilers? Will they move, throughout the North, to oppose that Bill, by petitions and otherwise? We shall see. The Whigs and Democrats are, as parties, by express agreement, pledged to the Slave Power, to sustain and perpetuate it, at all hazards. They would extend slavery over the entire North, if it were necessary to do it, in order to get control of the government, and share its offices and emoluments. Respect for God and man they have not. Control of the government purse is all they seek.

Will not the Executive Committee of the American Anti-Slavery Society do something to circulate petitions to Congress against this Bill, and thus show to GIDDINGS, SMITH, and others, (who are in that NATIONAL POLITICAL GAMBLING HELL,) who are ready to defend the cause of freedom, that there are some yet left among us, who go for liberty? What is done, must be done quickly. I do not suppose any petitions to the present Congress and Administration, in favor of Liberty, would receive any countenance; but we can, at least, clear our own souls from the infamous deed of passing that Bill. Is it possible the North will submit to this? She *will*—for that same North has submitted to the Fugitive Slave Law, and has executed that essence of all governmental injustice and meanness.

HENRY C. WRIGHT.

LATE FOREIGN INTELLIGENCE.

The Journal de St. Petersburg announces to the world, in repeated supplements, a long array of bulletins, rejoicings, and thanksgivings, which form a strang contrast to the falsehood and imposture evidently pervading these narratives, and to the mass of human suffering caused by the hateful work of destruction and of death.

'The most pious Czar,' says the journalist of that Court, 'thanked the Lord of Lords for the success of the victorious Russian arms which triumphed in the sacred combat for the orthodox faith.'

It is difficult to express the disgust with which one reads such expressions; and, bad as every part of this transaction has been on the side of Russia, these violations of the laws of nations and of man are stamped with a deeper guilt when they are imputed to the favor of that ALMIGHTY POWER which is the source of perfect justice and the avenger of innocent blood.

Reliable private accounts from Erzeroum, of November 17th, corroborate much of previous statements. The Turkish successes are confirmed, although none are on a large scale. Their aggregate result has induced the main body of the army to cross the Georgian frontier, and march upon Tiflis. The capture of Fort Nicolas was effected by surprise. Great slaughter took place: out of fifteen hundred Russians, eighty only escaped. Much Flour was found in the Fort, and the Turks are now occupying it with four thousand men.

Subsequently, November 3d, five thousand Russian horse attacked the Turkish camp at Valee Doozee, but the Turks drove them back into the fortress of Achek, the populace joining in the pursuit;—the victory cost the Turks one thousand men.

The Turks have repelled an attack on Kalafat—carnage great, 4000 killed. The English and French fleets had entered the Black Sea.

Mr. Soule, our Minister, had fought a duel with the Marquis Turgat, the French Minister, and young Soule had fought with the Duke of Alba—nobody hurt! all about Mrs. S.'s costume.

THE NEW HYDROPATHIC COOK BOOK, with three hundred receipts for cooking on hygienic principles, containing also a Philosophical Exposition of the Relations of Food to Health; the Chemical Elements and Proximate Constitution of Alimentary Principles; the Nutritive Properties of all kinds of Aliments; the Relative Value of Vegetable and Animal Substances; the Selection and Preservation of Dietetic Materials, &c., &c. By R. T. Trall, M. D. With one hundred illustrative engravings. 1 vol. 12mo. Price, delivered free, 87 cents. Published by FOWLERS & WELLS.

New York, No. 131 Nassau street.
Boston, No. 142 Washington street.
Philadelphia, No. 231 Arch street.

Dec. 23. 4w

Great Fire in New York.—The immense pile of buildings fronting on Broadway, known as the Metropolitan Hall, and including the new and splendid Lafarge Hotel, was totally destroyed by fire on Sunday morning last. Several adjoining buildings, on Broadway and Mercer street, were greatly damaged. The hotel had a large frontage on Broadway, was built in the costliest style of marble, and extended back to Mercer street, including under its roof the Metropolitan, formerly Tripler Hall. The fire commenced in the Hall, at one o'clock, and in about two hours the whole edifice was in ruins. The loss must be very great, as next to the St. Nicholas, the Lafarge was the most costly hotel in the city. It was unoccupied, it not being entirely finished. The weather was intensely cold, and the firemen worked at much disadvantage.

The aggregate loss of the fire at the Lafarge Hotel is estimated at $757,000, viz: Hotel 350,000; Furniture 157,000; Hall 250,000.

The proprietors of the hotel and hall were Messrs. Wright, Laniers & Co., who had leased the premises for $54,000 per annum. The two Laniers comprised in the firm were for many years proprietors, and from Macon, Ga. They were, with their families, occupying rooms at the house, and narrowly escaped with their lives. Ex-Alderman Barr, now State Senator, was also a partner in the firm. Hertz & Co. had just opened a jewelry store in the building. Their stock was principally saved. There was about $17,000 insured on the furniture, $10,000 of which was in a Macon office. The loss of the furniture, &c., however, falls principally on the furnishers, and is divided as follows:—Mr. Hutchings, furniture dealer, $20,000; Paton & Co., bedding, drapery, &c., $40,000; Waller & Kreps, mirrors, $15,000; Donaldson, chandeliers, $12,000; Peterson & Humphreys, carpets, $30,000; J. K. Kerr, glass and china ware, $3,000; J. Stewart, plumber, $15,000; Mr. Hitchings' steam apparatus, $15,000.

The silver and cutlery were to have been got in on Monday.

Paton & Co., Waller & Kreps, Peterson & Humphreys, and Mr. Kerr had no insurance. The ornamental painting and gilding were done by Messrs. Guillic and Ellis at a cost of $5000, and the fresco painting by Mr. Youngton at a cost of $900; neither insured. $10,000 of furniture was saved in a damaged condition. The total amount of insurance is put at $355,000.

Metropolitan Hall and the Lafarge House in Ruins!—Disaster follows disaster, in quick succession, at sea and on land. Within a few weeks, we have had to record the destruction by fire of the Empire iron works, Rodgers' clothing, and Harpers' publishing establishments, three valuable merchantmen; besides minor losses; and now there is added to the melancholy catalogue, the Metropolitan Hall, the most gorgeous concert-room in the United States, consecrated by the 'Queen of Song' and hallowed by many pleasing recollections, and finally, the magnificent marble structure known as the 'Lafarge Hotel,' which was just on the point of completion, and was to vie in luxurious splendor with the most magnificent of its cotemporaries. The aggregate losses by these several calamitous fires exceed *four millions dollars.—N. Y. Journal of Commerce.*

Destructive Fire at Portland.—About six o'clock, on Sunday morning last, a fire broke out in the Custom House, and by 8 o'clock, the entire building was in ruins. Besides the offices of Customs, the building contained the Post Office, Reading Room, Atlantic Bank, U. S. Court Rooms, Natural History Society's rooms, J. S. Bailey's book-store, and other offices. Everything in the Post-office and book-store was saved, but the contents of the Customs offices, the splendid collection of the Natural History Society, Judge Ware's valuable law library, Reading Room, Court Room, and other offices, were totally destroyed. The loss is very heavy, but will mostly fall on the Government. The building was formerly the Exchange, and was sold to the Government for $129,000. It will probably cost $300,000 to rebuild it. The fire originated in the United States Court room.

Destruction of the Machine shop of the Reading Railroad.—The machine shops of the Reading Railroad Company at Reading, Pa., and eight or nine engines, were destroyed by fire last Sunday night. The loss is about $100,000.

Shipping Disasters.—The late storm proved unprecedently disastrous to the mariners. The coast is strewed with wrecks, or sunken vessels, ashore, or dismasted, or otherwise crippled: and the loss of upwards of *two hundred lives* is already ascertained.

Disasters on the Lakes for the Year 1853.—We find in the Buffalo *Express*, a statement by G. W. Rounds, agent for the Northwestern Insurance Company, in relation to the lake disasters for the last year—amounting to two hundred and sixty-six. Loss of property $84,143. Lives lost 81. Of the two hundred and sixty-six disasters here detailed, nineteen occurred in April, thirty in May, seventeen in June, eleven in July, twenty-eight in August, thirty in September, thirty-nine in October, eighty in November, and twelve in December. Six steamers, two propellers, and thirty sail vessels have gone out of existence entirely. The number of accidents exceeds those of last year by thirty-seven, while the loss of property is less by $118,516.

Railroad Accident.—Friday afternoon at the Ipswich Depot, on the Eastern Railroad, B. Mudge, Esq., a well known and most respectable citizen of Lynn, (and Mayor of that city in 1852,) while crossing the track to take his seat in the upward train, was struck by the locomotive of the half-past two o'clock Portland train from Boston, and so much injured that little hopes are entertained of his recovery. His right leg and ancle were crushed to a jelly, his head badly cut, and he also received serious internal injury. He was dragged some four rods under the engine, and the first intimation the engineer had of the accident was his groans after the train had stopped at the station. Mr. Mudge is about sixty years of age, and has a family.

We learn since writing the above, that it was found necessary to amputate Mr. Mudge's leg last evening, and that this morning hopes are entertained that he might recover. Mr. Mudge is County Commissioner for Essex County.

Fatal Railroad Accident.—On Saturday evening, as the 10 o'clock train from Boston to Woburn, on the Lowell Railroad, was passing the Milk Row Depot, in Somerville, an Irishman, named James Fitzgerald, who was walking on the track, was run over and instantly killed. His body was badly mangled.

Woman Killed.—The Auburn *Daily Advertiser* says, a woman was run over by the cars near Barber's factory, on Thursday, and almost instantly killed. She was walking on the railroad track, and being entirely deaf, did not discover the cars until they were upon her.

Singular Railroad Accident at East Cambridge.—This morning, at half past nine o'clock, Wm. Coverny, a switch-tender on the Lowell Railroad, residing in Short street, East Cambridge, was run over and instantly killed by a locomotive with train attached. The train had backed down past the switch at which he was stationed, for the purpose of moving forward again to another track. Mr. Coverny, having shifted his switch, attempted to cross the track in front of the now advancing locomotive, when his foot caught between two of the rails, and notwithstanding his agonizing and desperate efforts to extricate it, he was unable to do so. The engineer at once attempted to reverse his engine, but the distance was too short, and Mr. Coverny was crushed beneath the wheels. Mr. C. was a man in whom the officers of the company placed great confidence, having been faithful and careful in his calling for twenty years. He was about 45 years of age, and leaves a wife and two children to mourn over their sudden bereavement of a husband and father.—*Boston Traveller, 6th inst.*

☞ In Athens County, Pa., a man came home in company with his father-in-law, both intoxicated and with a jug of liquor. They demanded supper, and the wife requested her husband to hold the babe while she prepared the food. The child becoming fretful, these two men, the father and grand-father, made friends by alcohol, chopped its head off with an axe.

☞ In Rome, (N. Y.) a woman, while in a state of intoxication, laid her infant on the hearth before a blazing fire, supposing it to be the cradle, and the little creature was literally roasted to death!

☞ A woman was recently burned to death in Albany by the room catching fire while she was drunk. The property she swallowed was saved, however, to the dealers.

☞ The Rev. Mr. Weld, Principal of the American Asylum at Hartford, died at his residence in that city on the evening of the 30th of December. He had recently visited Europe for his health.

Bayard Taylor Returned.—This gentleman arrived at New York week before last from China, having been absent two years and four months—during which time he has visited most of Europe, travelling altogether some fifty thousand miles.

What has the North to do with Slavery?—Read the following remarks upon one reason of the failure of the cheap Postage system to meet expenses, viz:—'The great deficiency of receipts in the slave States, in consequence, chiefly, of the limited commerce, enterprise, inter-communication, and intelligence, of that section of the country. The excess of receipts over the expenditures in the free States is about half a million, while in the slave States the reverse is the fact, the excess of expenditures being over half a million. No increase of the rates of postage can abolish Slavery, the cause of this difference.'

THE UNA—A Monthly Journal devoted to the elevation of Woman.

Published at PROVIDENCE, R. I., and edited by Mrs. PAULINA WRIGHT DAVIS.

Price ONE DOLLAR a year.

The second Volume commences Jan. 1, 1854.

NOTICES OF THE PRESS:

'It is filled with original matter, is gentle in tone, steadfast in purpose and tasteful in appearance.'—[Tribune.

'The Editress has enlisted valuable aid, and is herself adequate to the work she undertakes.'—[Phila. Register.

'We welcome "The Una." May it find its way into many homes, and that its seeds of truth will be a hundred fold.'—[Wor. Spy.

'It shall not want a good word from us.'—[Prov. Journal.

'It will well say all that is to be said on that side of the question.'—[Agric. Journal.

'We know of no paper so well calculated to aid the movement of emancipating women.'—[Syracuse Journal.

'The editorials are valuable, and the communications of more than average merit.'—[Gloucester News.

'We hope it will receive a patronage which will speedily warrant a more frequent publication.'—[Penn. Freeman.

'We accept it as the inauguration of an idea, which cannot be sneered down nor exterminated, and whose ultimate triumph is certain.'—[Madison Co. Free Press.

'The writing in the first number contains much that is worthy of the space it occupies.'—[Home Journal.

'Its tone is liberal and decided, but calm and gentle.'—[Cor. of Boston Post.

'With such an organ, the women can make a dignified stand in the cause they have espoused.'—[Yates Co Whig.

'This publication is worthy of special notice for the liberal spirit, broad views and considerate respectfulness with which it is conducted.'—[National Era.

'It comes to us, its handsome pages beaming with intelligence, and the whole sheets giving evidence of what woman may be—of what she should be—a being of thought as of affection.'—[Pittsburgh Dis.

THE UNA can be found at the store of Bela Marsh, Bookseller, No. 25 Cornhill. Price 10 cents single copy

DONATIONS RECEIVED FOR CAPTAIN DRAYTON.

Rev. Samuel J. May, Syracuse, N. Y.,	$5 00
Lydia Hosier, Nantucket,	3 00
Friend, by Eastern Railroad,	1 00
James Eddy, Boston,	10 00
James Jackson, do,	1 00
Reuben H. Ober. do,	1 00
John Gove, do,	10 00
Uriah Richie, do,	5 00
Hon. Gerrit Smith, Washington,	10 00
Friend, by S. E. Sewall,	12 00
Hiram A. Morse, Holliston,	1 00
James H. Collins, Chicago, Ill.,	10 00
Elizabeth Cushing, Hingham,	5 00
John A. Andrew. Esq., do.	5 00
Dr. James Bachelder, Marlboro', N. H.,	1 00
Abner Sanger, Danvers,	5 00
Benjamin Chase, Auburn, N. H.,	1 38
Nathaniel H. Whiting, Marshfield,	2 00
Joseph A. Howland, West Brookfield,	2 00

FRANCIS JACKSON.

☞ The following is Mr. WHITING'S letter enclosing his donation. It evinces an appreciation of moral heroism, and a sympathy for physical suffering growing out of it, equally honorable to his head and his heart:

MARSHFIELD, Jan. 3, 1854.

FRANCIS JACKSON:

DEAR SIR—In consequence of the severe snow storm of last week, which blocked up the roads for several days, I did not get my *Liberator* and *Commonwealth* until to-day. On looking them over, I saw a paragraph calling upon the friends of freedom to raise the sum of 500 dollars to smooth the pathway to the tomb of that victim of the American Demon, DANIEL DRAYTON.

I respond to the call by sending you two dollars for his benefit; a small sum, but yet sufficient to make one drop in that golden stream, which will, I trust, well up spontaneously from human hearts, large enough to bear him on its bosom beyond the reach of want, and, if possible, restore him to his former health and usefulness.

Perhaps the best next thing to being heroes ourselves, is to be able to appreciate heroism in others. I might not be willing to run the hazard of *such a dye* as Captain Drayton did; but I can honor him for the part he took in that memorable history of 'the schooner Pearl,' and sympathize with him in the suffering he has experienced.

Standing in the ranks of the laboring millions upon whose heads and hearts slavery has ever fallen with the most crushing weight, I thank him for the brave example he has set before us, and would fain add one leaf to the chaplet which is yet to encircle the brow of this 'Christian martyr' of the nineteenth century, *in the land of the free and the home of the brave.*

Yours, for the war,

N. H. WHITING.

TREASURER'S REPORT

Of Receipts, from Nov. 1, to Jan. 2.

Rec'd per mail, from an unknown friend,	$10 00
From W. H. Bartlett, to redeem pledge,	2 00
From Johnson Davee, Plymouth, by S. May, Jr., to redeem pledge,	5 00
From Weymouth Female A. S. Society, by Susan H. Cowing,	100 00
Rec'd from *G. B. Stebbins*, for collection—at E. Stoughton, 36c, Stoughton 1 60, Canton 1 21, Foxboro' 69c, Norton 1 17, from J. O. Messenger, to redeem pledge, 1, J. Shove, N. Dighton, 1 63, Dighton 1, Pawtucket 2 28, Raynham 1 02, North Attleboro' 2 15, Attleboro' 1 29, Valley Falls 1 40, Mannville 94c, Mapleville 41c, Coventry 1 11, Hope Mills 90c, Knightsville 28c, Foxboro' 1 07, S.Gardner 1 37, Fitzwilliam 1 63, Moses Sawin, S. Gardner, 1,	$25 50—25 50
Rec'd from *S. May, Jr.*, for collections—from Rev. G. F. Clarke, Norton, to redeem pledge, 3, Mrs. H. E. Clarke, do. do. 2, Arad Gilbert, Fall River, do. do. 3, Mary F. Gilbert, do. do. 3, Hannah E. Stoddard do. do. 1,	12 00—12 00
Rec'd from *Parker Pillsbury*, for collections—at Worcester Co. meeting, 1 89—Manchester, N. H., 2 52,	4 41—4 41
Rec'd from *Wm. L. Garrison*, for collections—at Harwich Convention, 32 50, at Haverhill Quarterly Meeting of Essex County A. S. Society, 5 27,	37 77—37 77

SAMUEL PHILBRICK,
Treas. Mass. A. S. Society.

Brookline, Jan. 3, 1854.

☞ REV. A. T. FOSS, an Agent of the Mass A. S. Society, will lecture as follows:

Salmon Falls N. H. . . Friday eve'g . . . . . Jan. 13.
Portland, Me. . . . . Sunday . . . . . " 15.
Biddeford " . . . . . Tuesday eve'g . . . . . " 17.
Saco. . . . . " . . . . . Wednesday " . . . . . " 18.
Kennebunk " . . . . . Thursday " . . . . . " 19.
Portsmouth " . . . . . Sunday . . . . . " 22.

☞ WM. LLOYD GARRISON will lecture on slavery, in FALL RIVER, on Sunday next.

☞ A HOME.—Believers in the Harmonial Philosophy interested in the immediate establishment of a *Home*, with more of the comforts and conveniences, and less of the drudgery and expense of the present system of living, are invited to attend a meeting at Harmony Hall, on Tuesday evening, Jan. 17, at 7 o'clock.

☞ GRAND EXTRA CONCERT, by the GERMANIA MUSICAL SOCIETY, on *Saturday evening*, Jan. 14, when, for the first time, will be performed THE DESERT, by F. DAVID, executed by a Grand Orchestra, and a Male Chorus, the vocal department to be sustained by the male members of the Mendelsshon Choral Society.

TENOR SOLO.

This splendid work of David has been in rehearsal ever since the return of the Germanians, and they flatter themselves that the perfect and true rendering of this master work is well worth the patronage of Boston's Musical Inhabitants. The expense, for preparation, having been immensely high, they solicit a large attendance.

Mr. APTOMMAS, Harpest, will perform, for the first time, a Grand Fantasie of his own composition, with Orchestral accompaniment, on this extra occasion.

Tickets, 50 cents. Doors open at 6½ o'clock; Concert to commence at 7½.

MOTORPATHIC CARD.

DR. HALSTED

CLOSES his institution at Rochester, N. Y., until the 15th of April next, to comply with the solicitations of many Physicians and Ladies, who are anxious to avail themselves of his new mode of curing disease. His object in making this tour, beside that of treating some particular cases, is to give medical men such practical evidence as may lead to a more wise method of treating Uterine and Chronic Diseases. It is his desire to extend to the Faculty every possible facility for testing the merits of his discovery. Physicians, therefore, are particularly invited to call with patients under their charge. His system of Therapeutics is simple, rational and reliable, and based upon new pathological principles—a system by which the worst forms of *Prolapsus Uteri* and most functional and organic derangements are cured. The principles of Motorpathy have been thoroughly tested in a home institution, where some five thousand cases of female diseases alone have been successfully treated. Many of these were inveterate cases of from one to twenty-two years' standing; some of them accompanied with extreme urinary difficulties. Many cases of *Prolapsus Uteri* can be cured by one visit; others in a few days; and the most difficult in a few weeks. To produce this almost instantaneous relief, the patient is subjected to no pain or inconvenience. No supporters, or any of the usual treatment is employed. When the organ is made to assume its proper position, the patient is immediately able to go through any ordinary exercise which she has strength to perform, without fear of displacement. Motorpathic treatment gives vitality and force to all the organs in the discharge of their proper functions, and is most effectual in restoring the constitution from the effects of self-indulgence and dissipation. It has been proven to be peculiarly adapted for the cure of Incipient Consumption, Paralysis, and the many and multiform complaints originating in Curviture or Irritation of the Spine. Its efficacy in the relief of partial insanity and diseases of the liver is beyond a question.

Dr. HALSTED will be in Boston, at the Revere House, from the 19th to the 30th of January; in Worcester, on the 1st of February; in Springfield, at the Massasoit House, on February 3d and 4th; in Northampton, on February 6th; in Hartford, Ct., at Hartford City Hotel, on February 8th; in Meriden, on February 10th; in Chester, at Chester Hotel, on February 14th; in New Haven, at Tontine House, on February 16th; and in New York, on February 20th, at St. Nicholas Hotel, Broadway; where he will remain a few weeks. Communications addressed to him, en route, will receive prompt attention. His work on *Motorpathy* can be obtained of him, or be sent to any address, postage free, on the reception of ten postage stamps.

January 13.

The Year 1853

Has been a year prolific in good Books.

John P. Jewett & Company,

Among their numerous issues, have published the following, which have met with great favor from the public, and large sales, and which should be found in every Library.

Mrs. Child's Life of Isaac T. Hopper,

One of the most intensely interesting books ever published. 10,000 copies in 4 months.

THE SHADY SIDE,

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A thrilling tale of the vicissitudes of a country minister's life. 20,000 copies in 8 months.

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A powerfully written Temperance Tale. *Fourth Thousand.*

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A beautiful gift for a friend in affliction.

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By W. G. SCHAUFFLER, Missionary at Constantinople. A religious work of rare excellence and beauty.

THE PERSIAN FLOWER,

Being a Memoir of a daughter of Rev. Justin Perkins, of Persia. A sweet child.

DR. E. C. ROGERS'S GREAT WORK

ON THE

Philosophy of Mysterious Agents.

The most learned and satisfactory explanation of the spirit rappings yet published.

The Writings of Prof. B. B. Edwards,

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Literally, a book of gems, or string of pearls.

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In press, to be issued in a few days, a thrilling work on the Catholic question, entitled,

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A genuine New England Home Story.

The Boston Almanac for 1854,

AND ITS NEW COMPANION, THE

LADY'S ALMANAC.

JOHN P. JEWETT & CO. will publish the above beautiful and useful Annuals, the Boston, Dec. 19, the Lady's, Dec. 1st. A work so long and favorably known as the Boston Almanac simply needs announcing to secure its sale. This number will contain sixty new and superb engravings, twenty-four of these being the new churches of Boston built since 1842, elegantly engraved, with the usual variety of other matter. THE LADY'S ALMANAC, after the elegant style of the other, is a new claimant for public favor, which we believe it will find. It will be a most useful little pocket manual for the ladies, containing a great variety of useful receipts, bouquets of flowers, and calendar and memorandum vignettes, pages for each day and month of the year, portraits of our most distinguished female authors, hints for the toilet, numerous engravings, &c. &c.; elegantly bound in cloth, with gilt edges. Same price as the Boston Almanac. For sale by all Booksellers.

A New Work for the Public.

SPIRIT INTERCOURSE, containing Incidents of Personal Experience, from notes taken while investigating the NEW Phenomena of Spirit Thought and Action; together with various Spirit Communications through himself as Medium. By HERMAN SNOW, late Unitarian Minister at Montague, Mass. Boston: Crosby, Nichols & Co. New York: C. S. Francis & Co. For sale also by Partridge & Brittan, New York; by Bela Marsh, 25 Cornhill, and by the Author, at Harmony Hall, 103 Court st., Boston.

January 13.

OUR ILLUSTRATED JOURNALS.

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PUBLISH the following Periodicals. They have an aggregate circulation of about One Hundred Thousand Copies.

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'Every man, woman and child who loves health, who desires happiness, its direct result; who wants to "live while he does live," "live till he dies," and really live, instead of being a mere walking corpse, should become at once a reader of this Journal, and practise its precepts.'—*Fountain Journal.*

THE AMERICAN PHRENOLOGICAL JOURNAL. A Repository of Science, Literature, and General Intelligence; Devoted to Phrenology, Physiology, Education, Magnetism, Psychology, Mechanism, Agriculture, Horticuiture, Architecture, the Arts and Sciences, and to all those Progressive Measures which are calculated to Reform, Elevate, and Improve Mankind. Illustrated with numerous portraits and other engravings. A beautiful Quarto, suitable for binding. Published Monthly, at One Dollar a Year, in advance.

'A Journal containing such a mass of interesting matter, devoted to the highest happiness and interests of man, written in the clear and lively style of its practised editors, and afforded at the 'ridiculously low price' of one dollar a year, must succeed in running up its present large circulation (50,000 copies!) to a much higher figure.—*N. Y. Tribune.*

THE ILLUSTRATED HYDROPATHIC QUARTERLY REVIEW. A New Professional Magazine, devoted to Medical Reform, embracing articles by the best writers, on Anatomy, Physiology, Pathology, Surgery, Therapeutics, Midwifery, etc., Reports of Remarkable Cases in General Practice, Criticisms on the Theory and Practice of the various Opposing Systems of Medical Science, Reviews of New Publications of all Schools of Medicine, Reports of the Progress of Health Reform in all its aspects, etc. etc., with appropriate illustrations. Each number contains from

POETRY.

For the Liberator.

OUR LOVED ONES GONE.

'Are they not all ministering spirits?'

They're with us ever in the path of duty,
Toilsome or dark howe'er the path may seem,
And mid the mists that gather round our life-path,
Their angel smile, like sun-light, seems to gleam.

Loud voices, by the world unknown, unheeded,
Whisper approval for each noble deed:
On the heart's pages rest their holy blessing,
When records pure upon its leaves they read.

Ye angel guides, still gently walk beside us,
From sin and world-stain keep our spirits free;
Teach us the lofty aim, the pure endeavor,
Which links us, while on earth, to heaven and thee.

Barre, Mass. CARRIE.

THE ANGEL OF FORGIVENESS.

BY MARY CLEMMER AMES.

Oh, meek-eyed angel from the heaven above,
Where earthly passion hath not entered in,
I woo thee, with thy ministries of love,
To visit oftener this harsh world of sin!
Sister of Love, oh! clasp her out-stretched hand!
Kneel down beside her in the human heart,
Lest Hate and Discord by its altars stand,
Till weeping Love shall mournfully depart.

Oh, beauteous spirit! come and spread thy wand
O'er those who circle the domestic hearth;
Kind as the angels make each little band,
Till home shall bloom a paradise on earth.
Lay thy soft hand upon the brow of rage,
Distil thy balm upon the heart of care,
Till passion's wars forever cease to wage,
And men shall learn to love and to forbear.

At thy meek presence, Hatred flees away;
Revenge awakes no more her hellish fires,
And Peace and Love assume their gentle sway,
And hearts expand with high and pure desires.
Thou spotless one, to thee the power is given
To render joyful this sad world of ours;
To make it tranquil as yon peaceful heaven,
An Eden fragrant with celestial flowers.

Oh, white-winged seraph! thine unclouded eyes
Gaze on me from the battlements of night!
I see thee lean against the sable skies,
And know thee by thy countenance of light.
And I shall yearn for thee in day's broad glare,
Amid the wrongs which fill this sordid life;
My soul will call thee through the deeps of air,
To whisper 'peace' to the loud waves of strife.

Angel of Love! I build for thee a shrine
Deep in my heart! Oh, come, and never more
Hide from mine eyes thine lineaments divine,
But walk with me to a serener shore!

Westfield, Mass., 1853.

From the Christian Inquirer.

SELF-URGINGS.

O, weak and faithless! wilt thou always dream?
Still watch thy wreaths of slowly fading flowers
Float one by one down time's receding stream,
Though fragrant yet with many happy hours?

No longer mourn the trustful love of youth,
Once sparkling, pure, as dew-drops gemmed with dew,
Holy and reverent, all unselfish truth,
A living prayer for one thou deemest true.

On this, on all, the withering blight of change
The garlands droop; mists pall the murky sky:
Oh! let thy visions take a wider range—
To God, to duty, lift thy heavy eye.

Think'st thou, midst chequered shades, thou doest right
In whispering leaves one sweetest voice to feign?
One smiling presence in the dancing light,
One lightest footstep o'er the verdant plain?

Up! up, and put a manly courage on;
Trembling and foot-sore in the dark ravine,
Toil, weary pilgrim! be thy dreamings gone,
And lend their failing strength the aid of thine.

Sore bruised, but fearless, on the burning plain,
Followers of Christ are battling with the world;
Speed to their help; oh, fear not loss or pain,
Thy blade in hand, thy red cross-flag unfurled.

Kindle the beacon for life's shattered bark,
And launch the life-boat on its raging sea;
Herald of mercy, thread its alleys dark,
And let the wretched find their friend in thee.

Not one resigned joy of any worth,
But thou shalt find it on th' eternal shore,
Brighter and sweeter far than at its birth,
In Heaven's own beauty changeless evermore.

IOTA.

From the Dublin University Magazine.

A MAP OF BUSY LIFE.

The stars sink one by one from sight,
No trace of them we find;
They vanish from the brow of night,
And none is left behind
Alone,
And none is left behind.

The sun goes to his ocean bed,
In all his rays enshrined;
He wraps them round his crimson head,
And leaveth none behind
To mourn,
And leaveth none behind.

The beautiful and gifted dead,
The noblest of our kind,
Have cast aside their work and fled,
And we are left behind,
Alone,
And we are left behind.

The dear old friends of early time,
Hearts round our hearts entwined,
Have faded from us in their prime,
And we are left behind
To mourn,
And we are left behind.

Pale stars, and sun, ye come again,
For whom no hearts have pined;
We call our darlings back in vain;
Still we are left behind
Alone,
Still we are left behind.

Ah! dear ones, teach us so to run
Our race, in sun and wind,
That we may win where ye have won,
Though we be left behind
Awhile,
Though we be left behind.

AFFLICTIONS.

A SONNET—BY SIR AUBREY DE VERE.

Count each affliction, whether light or grave,
God's messenger sent down to thee. Do thou
With courtesy receive him; rise and bow;
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave.
Then lay before him all thou hast. Allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness. Grief should be,
Like joy—majestic, equable, sedate:
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end.

THE LIBERATOR.

MANCHESTER ANTI-SLAVERY UNION.

We have already given an account of a meeting held in Manchester, (Eng.) on the evening of Nov. 24th, in the Friends' Meeting House, for the purpose of embodying, as far as practicable, the anti-slavery sentiment of England in one General Union; but the following sketch of the proceedings, kindly transmitted to us by an eye-witness, will be read with interest:—

'The rain had not prevented the attendance of the people. We had an audience of about fifteen hundred, and of the right sort. They appreciated sound anti-slavery doctrine, and manifested applause in proportion to the simplicity and strength with which it was preached. Mr. Clegg, a gentleman who has interested himself very much about the production of cotton in Africa, was voted to the chair; and when in it, spoke of the commercial, agricultural, and missionary operations in which he had been concerned on the Western coast of Africa. He highly extolled the capacity of the negro race, and declared himself prouder of his acquaintance with a black clergyman of the name of Crowther, than of his intimacy with the Lord Bishop of Manchester. The Chairman made no reference to American slavery, except in connection with the growth of cotton.

Mr. Chesson read the Constitution of the Manchester Anti-Slavery Union. The adoption of this document was moved and seconded.

Mr. Sturge being called upon, expressed his gratification with the meeting, then vindicated the course of himself and friends on the subject of differential duties, then avowed his adherence to his old opinions, but added that he regarded the question as irrevocably settled in this country, and therefore to be henceforth excluded from the field of debate. He then dwelt upon the guilty complicity of the voluntary consumers of slave-grown produce, in the system of American slavery, and urged attention to Africa and India as the proper sources of supply. With regard to India, he announced that the British and Foreign Society meant to agitate for a reform of the government of India, with a view to the increased cultivation and export of cotton and sugar and rice. He recommended the people of Manchester to rally round the Chamber of Commerce, and their representative, John Bright, in the cause of Justice to India. He was of opinion that the abolition of slavery in America should be left 'pretty much' to the Americans themselves, but at the same time was in favor of religious action, and the encouragement of the Free Labor Movement. Mr. Sturge read extracts of letters from Prof. Stowe and Mrs. H. B. Stowe, to the effect that they had advocated the Free Labor Cause in the United States, and that it had been favorably spoken of in the *Liberator*, the *National A. S. Standard*, and the *Pennsylvania Freeman*.

Mr. Chamerovzow followed in a hearty and true anti-slavery speech, in the course of which he said that many of the American ministers of religion were hypocrites, who ascended the pulpit with Christ on their lips, and the devil in their hearts. (Cheers.) When Mr. C. had concluded his address—

The Chairman rose, and said he must be permitted to express his regret that Mr. Chamerovzow had used such strong terms. Harsh language would not make converts to the cause, &c. For himself, he believed that there were many good and pious ministers in America, who conscientiously believed that God had sanctioned slavery in the Bible, &c.

Mr. Chamerozow, amidst loud cheers, maintained that his description was well merited.

George Thompson rose to submit the second resolution. He had no desire to make 'a speech,' but he had an earnest wish to say something that might be encouraging and sustaining to those who had that night inaugurated a new anti-slavery movement in Manchester. Let them not be turned aside from their proposed work by the cry of 'officious intermeddling' in the affairs of another country. What constituted the true glory of England? Her naval and military establishments? No. Her arts and her manufactures? No. Her Imperial Alliances, her commercial credit, her monetary supremacy? No. These were not her greatest glory in the eyes of those who looked at the quality of her deeds, and traced them to their motives. The true glory of England consisted in this, that here, more than in any other realm, the genius of Christian Philanthropy had made her abode, had reared her temples, had made her disciples, and had shed her mildest and selectest beams. That in England there had appeared a Wesley and a Whitefield to preach the Gospel to the poor, a Brainard, a Coke, a Martyn, and a Carey, to carry the same Gospel to the poor and benighted of other lands; a Howard, who had traversed seas, ranged kingdoms, and brought home, not the proud monuments of Greece and Rome, but knowledge such as only dungeons teach, and only sympathy like his could reach—a Clarkson and a Wilberforce, to devote their lives to the cause of the oppressed, and then to carry with them into the future world, not the trophies of military glory, but the broken fetters of a once enslaved race. (Loud cheers.) All who labored for the enslaved and oppressed might be sure of future, if not of present fame. There was a man that night amongst them, who had secured himself a pure and lasting fame. When the idolators of war were forgotten, and the defenders of slavery were remembered only to be execrated, the name of Joseph Sturge would be revered and cherished, as that of a man who had been foremost among the friends of universal peace and universal freedom. (Cheers.) Three things were necessary to make a genuine abolitionist. The first was a deep and immovable conviction of the sinfulness, under all circumstances, of the act of making merchandise of man. The second was a recognition of the equality and brotherhood of the various races of mankind. The third was a spirit of pure catholicity, which would welcome and rejoice in the coöperation of men of every creed, and every country and complexion. Mr. Thompson enlarged upon these topics, and concluded by recommending his resolution to the adoption of the meeting.

Rev. Samuel R. Ward followed in an able speech, full of humor, pathos, eloquence and point.'

AN ELOQUENT TESTIMONY.

Looking over a mass of manuscripts, the other day, which had accumulated upon our hands, we found a letter from W. STICKNEY, a faithful anti-slavery minister (of the orthodox faith) at Canastota, N. Y., which, though written some time since, is as pertinent now as it was the day it was written, and well worthy of a place in our columns, being full of moral electricity.

DEAR MR. GARRISON:

Yours and all kindred journals must be content to work awhile longer in that glorious minority that constitute the elect army of God, to do battle for the right and the true, and chosen of God to accomplish the promise of a glorious future. How vast the blindness of self-styled and would-be accredited apostles of the heavenly mission, as to agencies through which, as in other ages, God is now accomplishing his purposes towards our race! The stones which the chief priests and rulers reject have become, in the Divine choice, in more ages than one, the chief corner-stone, 'elect, precious.' It was under the grand conspiracy of corrupt priests and profligate rulers, that the Great Reformer was obliged, with the most terrible denunciations against both, to look for his allies and leaders, to a people who had neither been ruined by the religion of the one, nor corrupted by the official power and wealth of the other. This conspiracy—this mighty aristocracy, formed by the union of the Keys and the Sword, has been, in the worst of times, and bloodiest in all the annals of history, the chiefest of the leaders to apostacy and ruin. What more striking proof of the truth of this was ever written out in the world's history, than that furnished by the passing events of our time? While the corrupt politician is plotting treason in the Council Chamber of the nation, against the dearest rights of man; while venal office-seekers are prostrating themselves at the footstool of the most disgraceful and loathsome tyranny, striking down millions, endowed with glory and immortality, to the level of beasts and creeping things; while millions of God's immortal offspring are writhing in the talons, and torn by the vultures that feast on the blood of their bodies and souls, thousands of priests in this land, no less venal and corrupt, are not content to play, merely, the part of the Priest and Levite of old, passing by—but from their loftiest and holiest places, from the very sanctuary of God, and as if with lips commissioned and anointed of Heaven, give their hand and seal to the damning deed, and bring the sanction of Heaven's 'Higher Law' to sanctify its perpetration, and whiten into virtue the most criminal guilt.

Were there ever an occasion, since the world was made, when the ministry of God was summoned to do battle for the honor of his name, and to vindicate the insulted majesty of Law—if ever there were a cause where the broad distinction was drawn between all the elements of heaven and hell, the gross, the sensual and devilish, and the pure, the just, merciful and good, it was when the blasphemous attempt was made, in the U. S. Congress, to strike down the law of God, and to convert a mighty nation into a vast horde of pirates—to make them, under threatened fines and imprisonments, the tide-waiters and wretched catchpoles of slaveholders. It was a fair issue; it could not be dodged. Whatever was sacred in truth—whatever was legitimate to the office-work of the Christian ministry—whatever good was promised in the Gospel of Christ, whether in this life or the life to come—was earnestly, imperiously demanded in defence of the law, and on the side of the slave. And yet, sir, what did the groaning, bleeding, tortured slave receive at the hands of the popular clergy? In his death-hunger, he asked for a fish, and they gave him a scorpion. He cried for bread, and they gave him a stone. Poor Sims, when the bloody official dogs of slavery in Boston were tearing him, as fierce bloodhounds the poor helpless hare, where no help from earth came, sent round to the Boston clergy to implore if heaven might not open some door of escape, or at least assuage the bitterness of the dreadful cup, if forced to drink it. And what did the clergy do with the prayer of that poor son of sorrow? While on the cross of slavery, and the iron was entering his soul, and all the horrors of the future hell of slavery were gathered about him, and filling his spirit with their appalling darkness, they gave him over to his tormentors, and left him, bereft of hope and liberty, stifling the sympathy which even brutes feel towards their suffering kind. How sorrowful that scene, contrasted with the glorious first of October! The moon seemed to me to ride more gloriously than she was wont that night, and the stars looked down with more benignant beams, as the cry went up from thousands in the street—A man is redeemed, a slave is free! Poor Jerry's prayer for help was returned neither with a scorpion nor a stone. Who best vindicated their claim to be the ministers, the disciples of Jesus, the ministers of Boston, or those of Syracuse, who first prayed, and then with their own right arms tore open the bastile, and brought out the spoiled? God forgive me, if my heart that night did not beat with a holy joy, as the spirits of the just were chanting the triumph. Trampling humanity in the dust, the clergy must sink into ineffable contempt and pitiable weakness. The law of God, the progress of humanity, Omnipotence, are stronger than they. They may throw themselves beneath the car of the almighty Cause, but they cannot hinder its rolling, though they may be crushed beneath its wheels.

Yours, as ever, for the right and true,
W. STICKNEY.

From the Anti-Slavery Standard,

LUCY STONE AT ST. LOUIS.

Not for the purpose of advancing the cause of Woman's Rights, in a paper pledged to the Anti-Slavery cause alone, but as an interesting item of news, we put on record an account of Lucy Stone's reception in St. Louis. Although her efforts at present are devoted to the cause above named, she is yet known and recognized, wherever she goes, as an Abolitionist—yea, a 'Garrisonian' Abolitionist. The people of the slave States do not forget this fact in the generous encomiums they are heaping upon her head, nor are they blind to the inferences which every one must draw from the favorable reception by them of one of the most earnest and eloquent champions of Anti-Slavery. They have been taught by the Northern press to regard the whole class of speakers to which Miss Stone belongs, as a set of raving, reckless fanatics; and finding such representations utterly false as applied to *her*, they will naturally infer that they are equally false as applied to others. Thus, we hope, there will come back to the free States from the South, a moral influence that will serve to check the unscrupulous mendacity of the Northern press—a mendacity by which the South has been misguided to her own injury.

MISS LUCY STONE.—The lecture of this gifted lady, yesterday evening, was attended by the largest and most attentive audience we have ever seen assembled in this city. It is a compliment due to her to say that, in our long familiarity with lectures, concerts, &c., we have never witnessed so large, respectable and attentive an audience assembled upon any occasion. We do not know what number of persons can be seated in the Hall of the Mercantile Library—it is estimated at from 1,500 to 2,000. Every seat within the range of our eye was filled, and many could not find admission.

The fair Lecturer was listened to with a profound attention that evinced that her style of expression, the directness of her arguments, the power and force of her truths, carried with them a conviction that stifled and subdued anything else than thought and reflection. We have neither the space nor time to review her lecture, but we only express the general feeling when we say that all were pleased, entertained, and the mass gratified and improved. We are pleased to see that her lectures are attended by so many ladies. If they should disapprove of all her theories, they will still find much to *think of*, and reflect upon, and in the lectures will hear nothing to offend the ear or tinge the cheek.

This evening, she lectures on the '*Bible Position of Woman.*' From the masterly manner in which she, last evening, sustained her position upon the 'Legal and Political Disabilities of Woman,' we expect one of the most interesting of her discourses. —*St. Louis Repub., Dec. 20th.*

WOMAN'S RIGHTS.—Miss Lucy Stone delivered her first lecture in this city, on the subject of Woman's Rights, in the Mercantile Library Hall, last evening, to one of the largest audiences we have ever seen assembled in the city. There may have been more persons present at the opening of the Hall, on the occasion of Dr. Dewey's first lecture, but we doubt it. The magnificent Hall was filled in every part, and presented a compact mass of attentive and respectful listeners, that would have been flattering to the highest intellect and most famous name in the country.

There was, unquestionably, a very large proportion of those who were present, led more by curiosity to see the young lady, whose name has lately occupied so large a space before the public, than by any favorable interest in the subject she was advertised to discuss. So persevering, indeed, if not malicious, have been the jibes and derision with which the Woman's Rights movement has been everywhere met, it is fair to assume that a majority of Miss Lucy Stone's audience had prejudged her cause, and went only, as we have before suggested, from curiosity alone, and to obtain fresh occasion for renewed, and mayhap original wit, at the expense of Woman's Rights.

But we are bound, in justice to the ability, earnestness and severe propriety of the lady lecturer, to say that all who went from such motives were greatly, and we trust agreeably, disappointed. If any went to deride, they derided not. Their premeditated mockery yielded gradually to a deep and heartfelt admiration.

We do not mean that everybody who heard Miss Lucy Stone, last evening, became converts to her doctrine in regard to Woman's Rights. But we do say that, of all the very large audience that listened to her, we do not think there was a solitary person who failed to conceive a decided respect for her clear and strong intellect, or who failed to be moved by her earnest and affectionate pleading in behalf of Woman—*our* mothers, sisters, wives and daughters—against the wrongs, neglects and hardships that *we know* them to be subjected to.

Miss Lucy Stone's personal appearance is not such as we had been led to expect. The prurient pens of eastern presses had wrought up rather a fascinating specimen of womanhood, and created a very general impression that most young men, in looking at the lady, would be thinking what a nice wife was spoiled by her very unpalatable doctrines and practice.

Herein was a mistake that most of Miss Lucy's young men auditors discovered last night. She is by no means lacking of good looks. She has a medium stature, good figure, rather a round face, small, pretty hands, and a soft, womanly voice; but there are certain modes of dress and appearance adopted by her, that run counter at once to all of men's preconceived ideas of a woman's good points to please them, and these peculiarities give a quiet and almost imperceptible, but yet very effectual, shock to the calculation of being pleased by Miss Lucy's personal charms. The short hair, parted in the middle and combed close down behind the ears, reaching only to the neck and lying close thereon, gives dreary entertainment to the imagination that dwells on long flowing polls or dancing curls.

And so, the plain and rather priest-like gown (for such was the appearance her dress gave to the audience) started sombre thought of sermons, rather than emotions of voluptuous vivacity.—With these aids to sober down and settle the minds of the most likely, shallow and capricious of her hearers, Miss Lucy Stone soon had the whole house forgetful of herself, and quite intent on the great theme she appeared before them to unfold. By a skillful portraiture of Woman's Wrongs, such as they are known everywhere and in all countries to exist, she easily prepared the audience to believe that something could be done, as they were already convinced that something ought to be done, to right these wrongs.

What the wrongs of women are—how their education is shallow and partial—how their employment is restricted to base or insipid pursuits—how, when they work, and work as well as men, their labor is stinted in remuneration—how their souls are bowed down by utter dependence on man, and often by a vassalage of body, where the heart acknowledges no superiority and no love—how their amusements are few and their triumphs over life none—Miss Lucy Stone depicted with earnest and graceful eloquence, which deserves fuller mention hereafter.—*St. Louis Intelligencer, 20th.*

The *Republican* and the *Intelligencer* are the leading journals of St. Louis, holding there a position similar to that of the *Commercial Advertiser* in New York, or the *Atlas* in Boston. The other papers of the place speak of Miss Stone in equally favorable terms.

From the Greylock Sentinel.

TEMPERANCE LECTURE.

Mrs. C. I. H. Nichols of Brattleboro', Vt., spoke to a large audience in the Baptist Vestry, on Tuesday evening last. The room was crowded—principally with ladies. There was some curiosity mingled in the motives which drew so large a house, we suppose; but all impertinent curiosity was dissipated by the first tone of her voice. It was soon seen that she was a lady, and a mother, with all the graces of education and modesty, united to a clear, comprehensive intellect, which can easily grasp and discuss questions which relate to the welfare and happiness of the race. Her delivery was graceful, appropriate and earnest, yet modest. Her voice, though somewhat marred by a cold, was clear, and of considerable compass, and capable of highly effective modulation.

Of the lecture, the most that could be said is, that the most profound and rapt attention accompanied the fair speaker for two full hours, notwithstanding some novel and startling propositions were advanced. Indeed, when she pictured forth, with striking distinctness, some of the more horrible features of the Rum Plague, most of which had fallen under her own observation, the tears of many of her listeners flowed freely. A strenuous advocate of 'Woman's Rights,' she managed with the tact which distinguishes her sex, to promulgate some views on that subject; yet, so naturally and legitimately did they seem to flow from her ostensible subject—a Prohibitory Liquor Law; Man's *need* and Woman's *right* to it—that it would seem as though there was some necessary connection between them, and that the effect of the lecture would be greatly injured without it. And it is indeed so. Mrs. N. established indisputably that Woman had an absolute RIGHT to the protection of a stringent prohibitory liquor law, because, by law, Woman was now entirely at the mercy of any drunken wretch who calls her wife—her earnings, her very clothes are his to pawn for Rum; her children wrested from her, and given to the control of a brutal, degraded father. Her defenceless position entitled her to such a law.

But we have already exceeded our limits. We wish every man and woman in this village could have listened to that lecture.

THE SPRINGFIELD SPIRITUALISTS.

There is a story current to the effect, that the spirit of Signor Farina had appeared in a circle of spiritualists in Springfield, and proved his identity by playing the 'Spanish Retreat' on the strings of a piano. On this particular point, we are without authentic advices, but we find the following account of the interview in the *Spiritual Telegraph*. The article is from the pen of Dr. H. F. Gardner of New York, who says that the circle is held at the house of Jonathan Bangs, and is composed of the following individuals: Mr. and Mrs. Jonathan Bangs and their daughter, Mr. and Mrs. Rufus Elmer, Seth B. Bliss, Mr. Lord, Charles Bannon, Mrs. R. Paine, Mr. G. W. Harrison, and Mrs. A. Munn. We quote:

The circle met for the first time on Saturday evening, the 15th of October. During this sitting, every member of the circle was made sensible of the Spiritual presence through the sense of feeling, and by many short but beautiful communications and directions; but the manifestations, of which it is my purpose more particularly to speak, were given at the second sitting of the circle on Saturday evening of last week, when, after arranging the circle, it was spelt out through the tippings, (and I will here remark that all the communications thus far given to this circle, have been given in this way,) to remove the light from the room, which, being done, the attention of each person present was attracted by a sound resembling very nearly the vibrations of the strings of a harp, when acted upon by a strong current of air; this sound was heard by every person in the room. Again the signal was given for the alphabet to be called, and the following commencement of a sentence (as every person in the room supposed) was spelt out: 'Far-in-a.' And then the alphabet was called through without a response, and the question was asked, 'Is 'Far-in-a,' correct?' Answer, 'Yes.' The alphabet was again called but without a response, and all wondered what it meant; indeed, no person present could understand why the Spirit communicating did not complete the sentence, when the usual signal for the alphabet was again made, and the word 'Signor' was spelled, and we found that the spirit wished to announce his name, Signor Farina, simply, instead of giving a communication, as we all had supposed.

The members of the circle were then directed to go into the parlor, where was a piano forte, and were told that our spirit friends would endeavor to favor us with some music. The direction was complied with, and one of the mediums was directed to place his hands on the case of the instrument, near, but not touching the keys, which was done, when we were delighted by the sound of heavenly music, such as I never heard before, and which language would utterly fail me to describe. A spirit-sister of one of the circle announced that she would play a march, which was done; when the Swiss song of 'Home' was performed by the same angel visitor. Next, Signor Farina, who was an Italian, and resided in this city as a teacher of the guitar, for several years, and recently deceased, (I believe in the city of New York,) favored us with two or three Italian airs, beautifully performed. Then was announced the spirit of Jesse Hutchinson, who played the 'Old Granite State.' And lastly, Mozart announced himself, and admirably performed a part of his 'Requiem.'

The musical sounds were not produced through the keys of the instrument, but by snapping or vibrating the strings, apparently as those of the harp or guitar are moved. During the whole performance, the cover of the piano was closed, except the front portion which gives access to the keys.

QUESTIONS AND ANSWERS IN GEOLOGY.

Q. What is Geology?
A. The science of breaking stones.
Q. Where are its professors most numerous?
A. At Blackwell's Island and Sing Sing.
Q. What is a geologist's capital?
A. A pocket full of rocks.
Q. What description of stone has been most sought after?
A. The Philosopher's Stone.
Q. Has it ever been found?
A. Very frequently.
Q. Where?
A. In a horn.
Q. Where deposited?
A. In a hat.
Q. From what does it proceed?
A. Quartz.
Q. What is a petrifaction?
A. Rather a 'hard party.'
Q. Where does granite lie?
A. In beds.
Q. What is a stratum?
A. A layer of anything.
Q. Will you mention one?
A. Yes; a hen.
Q. Mention another.
A. A ship; she 'lays to.'
Q. What is a flint?
A. A miser's heart.
Q. Can you break it?
A. Yes; certainly.
Q. Will you describe how?
A. Open his chest.
Q. What is chalk?
A. The milk of human kindness.—*Harper's Mag.*

To the Publishers of the State of Maine. In your paper of Monday, there is a communication referring to a divorce case that is to be on trial at the next January term of the Supreme Court in this city.

Those who have heard the relation of the circumstances connected with this affair, from both parties, at issue, will be surprised to see all the blame cast by your correspondent upon the libellant.

It may be that this trial 'is without a precedent in the history of divorces,' yet, had you known more of the facts in the case, you would not have allowed your correspondent to have cast all the blame and reproach upon the libellant. There are usually two sides to all such ligitations, and it so happens in this case, that the son, who is now so ready and earnest in defence of the respondent, has manifested as much zeal and energy in the defence of libellant, and was one of the most active agents in bringing about this lamentable case, and causing the mother to leave the family; and four of the five daughters consented to the separation.

Your attention is drawn to this fact simply that the public may not prejudge the case, knowing that you would not wish your press to forestall public opinion, when a legal trial is near;—and the able counsel upon both sides are too honorable men to wish for anything of the kind. As an act of justice, these papers that have copied your article should publish this.

FAIR PLAY.

An Interesting Family.—Mr. McLean, the Secretary of the American Colonization Society, states that the brig General Pierce, which sailed from Savannah, for Liberia, on the 16th ult., carried out, among other passengers, a family of *thirty-eight* negroes, consisting of a man and his wife, and their children and grand-children. They were liberated by Col. Montgomery Bell of Tennessee. He gave them a full outfit, and paid $2000 for their transportation and support for six months after their arrival in the land of promise. Col. Bell has a large number more, of whom he intends to send out eighty as soon as a convenient opportunity occurs. These slaves have been employed as workmen in the extensive iron manufactories of Mr. Bell, and we have among them miners, colliers and moulders, and are fully competent to build a furnace for making iron, and carry it on themselves. They are generally men of high moral characters, who would be an acquisition to any country. Thomas Scott, the patriarch of the family, assisted in making the cannon balls which were fired from behind the cotton bales at the battle of New Orleans.

Speed of Ocean Steamers.—From a recapitulation of the trips of the Collins and Cunard lines of Liverpool steamers, during the last year, it appears that the average time of the Collins line in their Westward passage was 11 days, 18 hours and 32 minutes; average time of the Cunard line, 12 days 16 hours and 11 minutes—in favor of the Collins line on each passage, 21 hours 38 minutes. Average time of Eastern passages: Collins line, 11 days, 39 minutes; Cunard line, 10 days, 22 hours, 46 minutes—in favor of the Cunard line on each passage, 1 hour 43 minutes.

The quickest passage this year was that of the Arabia's August trip from Liverpool, which she accomplished in nine days, seventeen hours and fifty-five minutes.

Novel Theory.—A book has been published in England by Dr. Stowell, in which he undertakes to prove that 'the forbidden fruit' was the tobacco plant!

The Scarcity of Silver.—There is now no longer any necessity for a scarcity of silver coin. The Philadelphia *Bulletin* says there is now, and has been for some time, lying in the Mint in this city, over one million of dollars in silver coin ready to be furnished to any applicants in exchange for gold.

☞ Mr. Marsh, of Litchfield, has on his premises an apple tree which measures *fourteen feet* in circumference, and yielded twenty bushels of good fruit the past season. It had yielded previously to 1825, about 100 bushels a year. It was carried to Litchfield from Hartford by the first settlers of the former town, and has borne delicious fruit for 130 years.

Fatal Explosion. A despatch from Charleston, (S. C.) dated Dec. 22d, says:

The steamer Marlborough, when on the point of starting, at 8 o'clock this morning, for Cheraw and other landings on the Pedee River, with an assorted cargo, exploded her boiler, instantly killing the captain, W. M. Smallwood, the mate, Mr. Bullen, formerly the captain of the bark Saranak; the chief engineer, Warren Stone, and, it is said, 12 out of the 15 hands on board.

☞ Punch says he once saw a father knock down his boy, and thought it was the most striking picture of 'sun-down' he ever beheld.

☞ Hudson, the British 'Railway King,' is said to be worth £260,000, after all the changes of fortune to which he has been subject.

☞ The price asked for Mount Vernon, the mansion-house and two hundred acres of the adjacent land, is $200,000, while the intrinsic value of the property, aside from its associations, is not estimated higher than $30,000.

The Astor Library.—This splendid collection, the result of four years of incessant labor on the part of the Librarian, is now so nearly completed and arranged, that it will be opened to the public in a few days. The number of volumes is about 80,000, and the sum expended, thus far, is about 100,000. When the entire sum originally appropriated by Mr. Astor, ($20,000) shall have been disbursed, it is expected that the library will comprise about 100,000 volumes. Many of the works are of great value and exceedingly rare.

☞ There were 138 railroad accidents in the year 1853, 234 persons killed, 499 wounded. During the same time, there were 31 steamboat accidents in the United States, whereby 319 persons have been killed, and 158 wounded.

☞ This year's product of shawls in this country is estimated at about 500,000; of which the Bay State Mills, Mass., have made 300,000.

☞ The second track on the New Haven Railroad will be completed in a few days, when there will be a double line of rail on the whole route from Boston to New York.

☞ The steamer Massachusetts has brought not far from seventy-five wrecked seamen to New Bedford, free of charge, within the past two weeks.

☞ The total estimated value of all the property that came to the Hudson river by the New York canals during 1853, reaches the immense aggregate of over seventy-one millions of dollars.

☞ There are 1700 acres in the Ohio Valley and 560 acres in the Mississippi Valley employed in the grape culture. The total of sparkling wines bottled in 1853, was 234,000 bottles, and of still wines 205,000.

☞ At Woolwich, (Eng.) there is the large number of 28,000 ship and garrison guns arranged on the ground of the arsenal, on the South side of the stores, and upwards of 4,000,000 cannon balls and shells on the other.

☞ May these destructive implements remain in their present situation till they are eaten up with rust, or until they are converted into railway iron, or some other useful purpose, for the benefit instead of the destruction of humanity!

☞ Nebraska is the Indian name for Great River which empties into the Illinois at Council Bluffs. The boundaries of Nebraska Territory clearly are South of the line of 36 deg. 30 min. North; the line of 42 deg. North; the line that divides Oregon from California, and New York from Pennsylvania; on the West by the Rocky Mountains; on the East by Missouri. These boundaries give a territory at the East end 250 miles North and South, and at the West end 200 miles, and an average width of 240 miles.

A Fair Salary.—Madame Sophie Cruvelli has bound herself to the Grand Opera of Paris for two years, on such terms as no Soprano has ever obtained in that city. Her salary is $20,000 a year, with four months' leave of absence. She is bound to sing but twice a week, and if ever she sings three times, she is to receive $300 extra. The first two months of her absence in 1855, June and July, coinciding as they do with the Universal Exposition, are already bought back by the management for $1,000. So that the prima donna will earn $39,000 during the second year, and have two months left to repose.

Musical.—Madame Jenny Lind Goldschmidt appeared in a concert at Dresden on the 26th ult., for the first time since many months. One of her pieces, The Cradle Song of Tauber, was encored. The critic of the National Zeitung says that 'her voice has lost much, especially in the middle notes, and is no longer what it once was.'

☞ The most decided case of nativeism we have recently known, says the *Transcript*, is that of a person in this city, who was asked to attend the Pilgrim Ball at Plymouth, on the 22d ult. He replied that 'he was not going forty miles to attend a celebration in honor of the arrival of a parcel of foreigners.'

☞ On Tuesday evening, 163 pews in Plymouth Church, Brooklyn, Rev. Henry Ward Beecher, pastor, were rented for the year for $10,947 25—highest price $50—including the premiums, which amounted to $1303; 50 per cent. more premium than ever before. There are 186 pews left, which, when rented, (as they will be at the adjourned sale on Saturday evening,) will make the whole over $12,000.

Remittance of Small Sums.—Mr. Sumner has made an excellent proposition in the Senate, an inquiry into the expediency of providing for the remittance of small sums to Europe by Post Office drafts. The convenience, economy, and security of such a plan would prove of great value to our immigrant population.—*Providence Journal.*

Admiral Dacres.—The death of this distinguished British officer is recently announced in the English papers. He commanded the Guerriere in her memorable encounter with the Constitution, where the brave Hull, then a young man, gallantly defended the flag of his country.

$1000.

ON the receipt of $1, (post paid,) I will send instructions necessary for engaging in a pleasant and honorable pursuit, in which any young man of energy can realize a profit of from $3 to $10 per day. *This is no humbug.* I have been engaged in the business for the two past years, and have realized a profit of $1500 per year, and am still following it with increasing success. I have a number of young men travelling in various parts of the South and West, who are making a large salary for themselves, and a fair profit for me. To young men and others out of employment, this business offers facilities for money-making of no ordinary character. It is pleasant, honorable, and available at any time or position in life.

Address B. C. LAMBERT,
Saratoga Springs, New York.

Reformed Medical Practice.

DR. A. A. GIFFORD having returned to New Bedford, solicits a share of patronage in the community.

Office and residence, Nos. 159 and 161 Union street.
New Bedford, Nov. 24. 5t

WORCESTER HYDROPATHIC INSTITUTION,

NO. 1 GLEN STREET.

THIS Institution is well arranged for treatment at all seasons. It will remain under the medical direction of Dr. GEORGE HOYT, until the return of Dr. ROGERS from Paris, in April, 1854.

TERMS, usually, from 7 to $9 per week.
For treatment without board, 3 to $4 per week.
Oct. 10, 1853.

GOOD NEWS FOR THE INVALID!

LAROY SUNDERLAND'S Pamphlet on '*Healing by* NUTRITION, *without Drugs*,' will be sent to you, free of postage, on the receipt of one letter stamp, prepaid. Address 'NEW METHOD OF CURE,' Boston, Ms.
O 28 tf

VISITING DENTIST.

DR. MANN (formerly MANN & MELBOURNE, Summer street,) now resides at 13 Avery street. He attends exclusively to those who choose to be waited upon at their own houses.

He fills teeth so as permanently to SAVE them.
His mineral teeth on gold plate are unsurpassed.
He also makes the patent continuous gums with teeth on platina, specimens of which he will exhibit, and show their superiority.
He receives no patients at home, but will visit, exhibit specimens, state terms, and give professional advice without charge.
Messages left at his residence, 13 Avery street, will receive due attention.
Boston, Nov. 4, 1853.

DR. J. S. ROCK, DENTIST,

WILL remain in Boston for a short time, prior to his departure for Europe, and offers his professional services in Dentistry, having the highest testimonials as to his character and skill, from Elisha Townsend, Professor of Operative Dentistry, in the Philadelphia College of Dental Surgery,—T. L. Buckingham, Professor of Mechanical Dentistry, in the same College, &c., &c. Applications left with Mr. WILLIAM C. NELL, 21 Cornhill, or with Mr. LEWIS HAYDEN, 121 Cambridge street, will be promptly attended to.
December 2 tf

PERSONAL MEMOIR OF DANIEL DRAYTON,

FOR Four Years and Four Months a Prisoner (for Charity's sake) in Washington Jail. Including a Narrative of the Voyage and Capture of the Schooner Pearl. Price 25 cts., or 38 cts. in cloth.

SIX YEARS IN A GEORGIA PRISON. Narrative of Lewis W. Paine, written by himself. Second Edition. Price 38 cts.

TWELVE YEARS A SLAVE. Narrative of Solomon Northup, a Citizen of New York, kidnapped in Washington City in 1841, and rescued in 1853, from a Cotton Plantation near the Red River in Louisiana. Price $1 00.

For sale by BELA MARSH, 25 Cornhill.
Dec. 23. 3 mos.

PROCEEDINGS OF THE HARTFORD BIBLE CONVENTION,

FOR sale at this office; a bound volume of 383 pages 12mo. Price 75 cents. It can be sent by mail for 15 cents additional charge.
Dec. 9. tf

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LEWIS HAYDEN would respectfully call the attention of his former customers and the public generally, to his ample stock of

CLOTHING, FURNISHING GOODS, HATS AND CAPS.

Being connected with one of the very largest Clothing Houses in Boston, he is prepared to furnish every kind of garment. He